

THE

DEFENDER

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Number 7



GERALD B. WINROD ★ EDITOR

KOREA

Does It Spell Doom?

Guns and bombs spread devastation ... but there is an even greater toll, in terms of lost souls, among precious American boys in Korea and around the world.

Service men and women are exposed to evil influences, devastating beyond description, including liquor, millions of free cigarettes, cheap, lurid shows and other temptations.

What Can We Do?

As Christians we have the opportunity and responsibility of taking the message of salvation and Christ's redeeming love to members of the armed forces. They are entitled to a knowledge of the Gospel and the comfort that it brings.

Will we accept the challenge?

The Richey Evangelistic Association is trying to meet this need by circulating in enormous quantities, the booklet (printed in bright red covers) portrayed at the reader's right ... and we wish to enlist YOUR support of the Crusade.

Service men and women are hungry for the Gospel. They gladly accept our little book, "What Must I Do to Be Saved?" when it is called to their attention. Requests from Chaplains and other workers have reached into the hundreds of thousands.

You can have a big share in this vital ministry. You can help bring salvation to those who fight under the shadow of doom.

The Richey Evangelistic Association, veteran organization of service men's ministry, began with army camp revivals during World War I ... followed by a vast program of evangelism in World War II. Since then, there has been no letup through the Korean War and the present world conflict.

Report

Evangelist Raymond T. Richey is presently on a nation-wide tour of 34 cities, calling thousands of people to prayer for our boys and our Country. He, like many others, feels that a state of emergency exists ... and that Divine Power is needed to see the Ship of State through the storm that now engulfs the Nation. Pray for his meetings.

(Note: The Spanish edition of "What Must I Do to Be Saved?" needs to be reprinted for missionary purposes. Christians are asked to make this a matter of special prayer.)

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DEFENDER MAGAZINE

LET AMERICA GIVE THANKS

Dr. Gerald B. Winrod

THERE WERE great religious and political convulsions in Europe during the sixteenth and seventeenth centuries. This caused some of the world's best people to turn their faces west toward the new world.

The thirteen colonies therefore emerged from a religious background. While possessing few books, they had the *one Book*.

The Bible was taken as their guide and standard of highest authority. It charted the course of law and order and finally became the foundation of the Republic. The missionary motive brought more people to the newly discovered continent than the desire for riches.

★ ★ ★

FROM FRANCE came Huguenots, a deeply religious people who were victims of severe persecution. Their name, a word attached to them in derision, was coined because they insisted on singing religious songs in public places.

Coligny, their leader, was made Admiral of France in 1552 at the age of thirty-three. The great religious wars

of the country broke out a few years later as a result of the awakening produced by Luther and other reformers in various parts of Europe. The Huguenots fought for liberty of worship.

In August 1572, Charles IX invited Coligny to Paris on a ruse. Friends, fearing he might be assassinated, advised him not to go. But having been promised protection, the Christian leader replied: "I have confidence in the word of the king."

Charles was dominated by Catherine, his mother. She hated the Huguenots. A plot, as wicked as anything ever hatched in the human brain, was worked out in the palace.

Coligny and several thousand followers were led into a trap. They were given to suppose that the rulers of France stood ready to compromise and

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grant them religious liberty. Charles arranged a public wedding for his daughter and announced: "I give Marguerite not only to Henry, but also to the Huguenot party."

This took the victims completely off guard. When the festivities were over, Coligny started walking leisurely in the direction of his living quarters, reading a letter. Someone fired a pistol and the ball passed through his arm. He was carried to a couch. Charles announced facetiously that the criminal would be prosecuted.

The massacre of St. Bartholomew occurred five days later, starting in the dead of night, signalled by the ominous ringing of a bell in the tower of the church of St. Germain.

Paris was thrown into bedlam. Armed bands rushed from house to house, breaking in doors, dashing into chambers, murdering men and women and children in their beds, or plunging spears into the bodies of those who tried to flee.

Seventy thousand believers lost their lives.

Coligny was stabbed to death by ruffians and thrown to the ground from a second story. There his head was severed and delivered to Catherine. And so, the head of another John the Baptist was given to another Herodias!

Charles died two years later, a maniac.

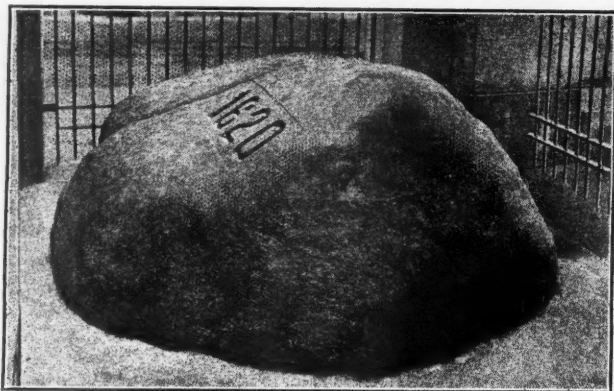
A colony of Huguenots had left a short time earlier for the new world, settling in Florida. There they encountered opposition at the hands of the Portuguese and Spaniards. But being rugged people, they survived and made an important contribution to early colonial life.

★ ★ ★

FROM ENGLAND came emigrants who were eager to "enlarge the glory

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—Plymouth Rock.

of the Gospel by planting sincere religion in America." There were many religious changes in England during the sixteenth and seventeenth centuries under the rigorous Tudor sovereigns. These events served to prepare the way for a large migration of people of excellent quality.

In the year 1534 Henry VIII put a measure through his obedient Parliament known as the "Act of Supremacy," which resulted in the establishing of a religious system divorced from the authority of the Church at Rome. He became supreme head of the Church of England.

Henry's three children — Edward, Mary and Elizabeth — came to the throne between the years 1547 and 1603. The religious pendulum swung from first one position to another under their respective reigns.

Edward promoted the doctrines and ideals of Luther and the Reformation. Mary supported Catholicism. With the reign of Elizabeth, the pendulum returned to its earlier position and the Anglican Church became firmly established by law.

American colonization began in earnest during this period, with the objectives in view to "easily, quickly, and perfectly search out the passage to China, and enlarge the glory of the Gospel by planting sincere religion in America."

★ ★ ★

THERE GREW up in England a sturdy sect known as the "Puritans."

These people rejected both Catholicism and the Church of England, charging that priestly vestments, altars, candles, the sign of the cross and other formal observances were of pagan origin.

They were nicknamed "Puritans" because of their professed desire to *purify* the church. They rejected temporal authority in matters pertaining to conscience. They relied upon the Bible rather than civil or ecclesiastical rulers for spiritual guidance.

Some went so far as to withdraw from organized Church life entirely and established Separatist or Independent congregations. They were called Nonconformists.

Queen Elizabeth caused strict laws to be enacted against the Puritans. Her successor, James, was even more bitterly opposed to them. He boasted that his government would make them conform or "harry them out of the land." In Middlesex County alone, more than a thousand persons were arrested for refusing to attend Church of England services.

One particular group of Separatists, in the eastern part of England, attracts the attention of persons who like to study early American history. They were known as the "Pilgrims." In the language of those times, their houses were "besett and watcht night and day" and some of their number "taken and clapt up in prison" by the authorities.

Finally they agreed among them-

selves to go to Holland where religious liberty existed. After several attempts they managed to escape from England, and by the autumn of 1608 a nucleus of their number had assembled in Amsterdam. They later moved to Leydon and enjoyed satisfactory living conditions under the spiritual leadership of their wise and beloved pastor, John Robinson. But the thorny hand of persecution gradually pushed in against them.

By the year 1620, they had completed plans to leave for America. They set sail on the Mayflower. While crossing the ocean, the group met in the hold and drew up a document known as the "Mayflower Compact," to govern the colony they expected to establish. The principles enunciated were later woven into the fabric of the Constitution.

The Pilgrims were religious, sincere and devout people. They made no pretense of social or educational standing. They were poor, humble but solid folk, motivated by a great faith in God.

★ ★ ★

I OFTEN THINK of the first time I saw Plymouth Rock. Our party, traveling by automobile, was in a state of expectancy. We had looked forward to visiting this famous old landmark. I hardly know what we expected to see ... but certainly it would be something extraordinary!

We drove 37 miles south and east of Boston. Finally reaching the place, all that we saw was a small piece of granite, a mere boulder, comparable in size to your front steps. There was nothing striking about its physical appearance. It was just an average rock lying at the water's edge.

I stood there a long time that day leaning over the iron railing, gazing down at the sacred treasure. And I saw more than a piece of granite ... more than a boulder.

I came to see what Plymouth Rock symbolizes. I visualized a frail vessel reaching land at that point on December 21, 1620. I saw people kneeling with upturned faces and tear-stained cheeks, changing a boulder into an altar of prayer.

I thought of their reliance upon God, their faith in the Word of God, their

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belief in liberty, their acceptance of principles that were destined to make America "a land of the free and a home of the brave." I came to understand what Plymouth Rock stood for ... and its importance gripped me!

At this the 1952 Thanksgiving season we should meditate upon the wise counsel of Solomon: "Remove not the ancient landmark, which thy fathers have set."

★ ★ ★

ANOTHER group which made an important contribution to the religious life of the colonies and subsequent generations was the Quakers.

They believed in the "inner light" of divine illumination and sought the leadership of the Holy Spirit. George Fox had founded the movement in England about the middle of the seventeenth century.

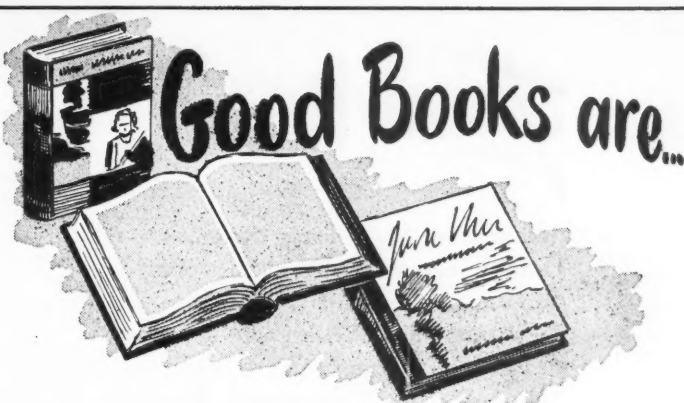
The new world was unkind to them until they succeeded in developing sufficient strength and independence to establish a colony of their own under the leadership of William Penn. At Oxford University, Penn openly fought ecclesiastical domination. His knowledge of English law and history was reflected in the "Frame of Government," which he drew up for his colony after coming to America. Only Christians were allowed to participate. Many devout Germans who had followed him from Europe became leaders and citizens in the new commonwealth.

America thus became a melting pot, but in a limited sense, because the early immigrants were practically all Christians of the most rigid and God-fearing type. Religious convulsions more than political revolutions caused these good people to flee their homes in search of better opportunities.

Out of this background there grew up a Nation in which Christian principles were taken for granted. The famous Trinity Church case, decided by the United States Supreme Court, declared Christianity to be "the common law of the land." One day out of each year is designated a festival of national thanksgiving. On our coins are engraved the words "In God We Trust."

★ ★ ★

THE MEN who laid the foundations of liberty deep in the soul of America operated under Christian guidance. It never occurred to them to doubt the



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Thanksgiving

I thank Thee for so many things —
Through autumn, winter, all the springs,
And summers, every day holds cause
For thankfulness. Then grant me pause
At each new silvering dawn to say:
This, Lord, is my Thanksgiving Day.

—Marie Barton

existence of God, the inerrancy of the Scriptures or the efficacy of prayer. There were no atheists among them.

The commanding position that the United States today occupies in world affairs did not come about by chance or accident. Providences have always worked in our behalf. We have been a favored people. We ought to be a thankful people.

But the stark fact must be faced that our Country's moral and spiritual moorings are being strained to the breaking point. We need to remind ourselves that no civilization has ever survived a moral collapse. America has, during recent years, drifted far toward the fate of other nations that have destroyed themselves in the white fires of mass immorality.

The handwriting on the wall is clear. Corruption in public office has weakened, debauched and destroyed many a nation. The large number of scandals brought to light in the recent past, including the giving of atomic secrets to Communist spies, are surface manifestations of moral losses.

A great Nation is sinking into moral depravity, wasting its heritage, dissipating a knowledge of right and wrong, losing its soul. The seat of the infection is deep. Religious surgery is needed. A revival of supernatural religion must come to invoke the national conscience and purge the nation's soul of accumulated pus and corruption.

The editor of a St. Louis newspaper published an editorial a few weeks ago which contains valuable admonition. He said:

"The problem of national moral disintegration is causing many persons to wonder whether America is going down the path of decay that caused the Roman Empire to fall. It is a sobering thought. But the facts must be faced.

"The level of public morals is low. Politics, at all levels, is being played at a historic low. The time is here for moral regeneration. The Roman Em-

pire fell, not because it was overwhelmed from without but because it decayed from within.

"If this is an appeal for a return to the day-by-day practice of old-time religion and respect for God's moral law, so be it. When the moral fabric of a nation begins to unravel it is time to do some patching before the entire garment is gone."

Where does the fault lie?

In the home? Yes, undoubtedly in large measure, due not so much to youthful delinquency as parental delinquency.

In the schools? Yes, because of the invasion of leftist teachings and very often the presence of leftist teachers who seem to think it smart to cast reflections upon things held sacred in the past.

In the churches? Yes, through the denaturing, devitalizing effect of modern so-called liberalism which tries to bring everything, every doctrine of historical and evangelical Christianity into question, including even the authority of the Scriptures.

But the main fault lies in that nebulous field of public morals and spirituality — a field highly cultivated by our founding fathers, but of late turned over to a crop of tares. A "new morality" has been born.

The idea that anything is fair unless we get caught ... the idea that we are entitled to something for nothing ... the idea that the government is Santa Claus and owes us a steady stream of hand-outs ... the idea that you should gyp the other fellow before he gyps you!

The idea that we are a race of evolving animals to be guided by jungle standards of personal morality ... the idea that sinful indulgence no longer carries with it the penalties of judgment!

All this is paraded as a "new morality," but it is not new. It is as old as Adam's sin.

Balanced against this fallacy are certain old-fashioned virtues that need to be emphasized, restored and cultivated.

The old virtue of firm religious faith. The old virtue of personal integrity and the lost art of telling whole truth. The old virtue of honesty in public office. The old virtue of self-reliance, thrift and individual liberty. The old virtue of patriotism and real love for Country. And unless these and kindred old-fashioned virtues are restored, the lights will go out in America. No nation can

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long endure when its moral foundations are permitted to rot.

The present Thanksgiving season should be accompanied by retrospection and merciless self-examination. History is trying to teach us lessons that we very much need to learn.

★ ★ ★

AS AN EXPRESSION of the deep reverence for God which characterized the early settlers, there grew up a custom of setting aside one day out of each year as a time for special Thanksgiving.

Originally the festival lasted a week — the first such event being observed in New England during the autumn of 1621. There were 53 white settlers and 91 Indians present.

The white men went into the forests to hunt deer and turkeys. The Indians brought deer, corn and birds. They attended the religious services together, singing songs, playing games, running races and otherwise enjoying wholesome fun.

With the passing of the years, it became a habit among the colonies to designate an annual season for special thanksgiving. After the writing of the Constitution, the national government decreed that one such day should be set aside each year by Presidential proclamation.

George Washington issued the first such proclamation on October 3, 1789, which said in part:

"Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor — and whereas both houses of Congress have by their joint committee requested me 'to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity to establish a form of government for their safety and happiness,'

"Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the

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People of these States to the service of the great and glorious Being Who is the beneficent Author of all the good that was, that is, or that will be — that we may then all unite in rendering unto Him our sincere and humble thanks ...

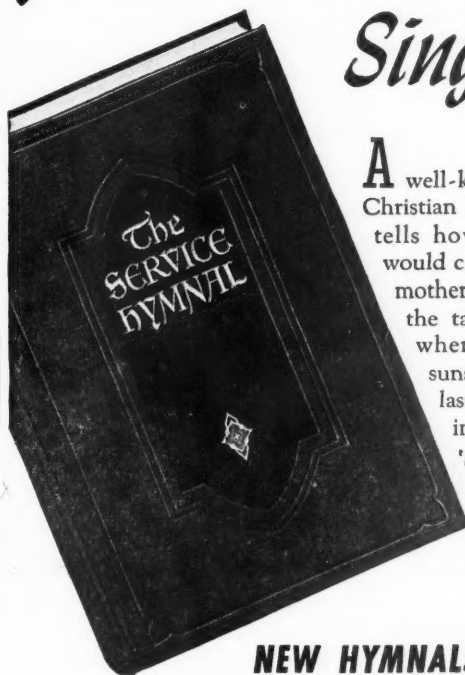
"And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions — to enable us all, whether in public or private stations, to perform our several and relative duties properly

and punctually — to render our national government a blessing to all the people by constantly being a government of wise, just and constitutional laws discreetly and faithfully executed and obeyed ..."

★ ★ ★

GOD FORBID that this festival of thanksgiving, wisely established by our forebears out of sincere and grateful hearts, shall ever become a meaningless and superficial gesture ... a cloak for national hypocrisy.

Nearer Heaven Singing



A well-known Christian writer tells how she would clutch her mother's hand and trudge through the tall meadow grass to a stile where they would watch the sunset while her mother, as the last crimson streak was dying in the West, would sing
**'For ever with the Lord;
Amen; so let it be;
Life from the dead is in that word,
'Tis immortality ...'**

Turning, her mother would say, "Sing, sing, you get nearer heaven singing."

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THE NEW UNHOLY BIBLE

CONSISTENCY demands that portions of the new (Revised Standard Version) "Bible" shall be regarded as Talmudic, rather than Christian.

The most flagrant violations appear in the Old Testament where prophetic passages attesting the deity of Christ are slanted, twisted, deleted, mistranslated ... and brought to conform to the prevailing Jewish attitude toward the Son of God.

This may result from the fact that among the 32 men credited with producing the book, there was a non-Christian Jewish scholar assigned to work on the Old Testament.

An examination of numerous mutilated passages shows that somebody must have *worked* on it!

There is a tendency on the part of human beings to resist authority. This applies with regard to Scripture. The Bible wields the scepter of highest moral authority. It deals in the nebulous realm of conscience and makes demands on conduct. An effort has been made, down across the centuries, to weaken and discredit its contents.

The present attack against this mighty citadel of Christian doctrine, namely the inerrancy of Scripture, is *not* without precedent. An early assault is recorded in the thirty-sixth chapter of Jeremiah. The incident occurred in the ancient kingdom of Judah.

Jeremiah received a revelation which he reduced to writing and placed on a scroll. A man was delegated to read from the document in public places. Revival fires began to kindle and a moral awakening was soon on the way. Repercussions were noted in the royal court.

King Jehoiakim ordered the scroll

brought before him. He called in princes and sent for a scribe. There was a display of pomp and pageantry. The book was placed on a table.

The King ordered a penknife and gave a signal for the scribe to start reading. The night was cold and a fire burned in the fireplace. Jehoiakim listened for a time and, hearing something unpleasant, interrupted the scribe, cut a piece out of the scroll and fed it to the flames.

This was repeated many times, far into the night, until the mutilated scroll finally fell apart. It was completely destroyed.

History is repeating itself. Liberal church men of modern times are using a penknife on God's Word.

The King's fate was tragic. Jeremiah's revelation contained valuable instruction for Judah. Rejection resulted in decisions that invited Babylon to attack. The kingdom was plundered. Jehoiakim was taken away, like an animal, in a cage. His eyes were put out. He lost his life before reaching Babylon. The record says that he was buried without lamentation.

MODERNISM and Judaism maintain parallel negative attitudes toward the Person and deity of Christ ... and the fundamentals of historical Christianity.

Their united handiwork is reflected in the new "Bible" — a tragic fraud foisted upon unsuspecting Christians, copyrighted by the National Council of Churches, an organization strongly supported by American Jewry.

The violence done Micah 5:2, a prophecy which names the birthplace of

Christ, will serve as an illustration. This passage, in its original purity, also emphasizes the Saviour's pre-existence. Those responsible for this "Bible" deleted the latter fact.

The King James Version says: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

The Revised Standard Version says: "But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth to me one who is to be ruler in Israel, whose origin is from old, from ancient days."

An "origin" is attributed to the person of the passage, whereas Christ "from everlasting" had no beginning. The creators of the new "Bible" must have known what they were doing, when *time* ("ancient days") was substituted for *eternity* ("everlasting"). They removed Christ's eternal pre-existence and deity from Micah's precious prophecy.

★ ★ ★

BUT EVEN MORE blasphemous is the treatment accorded Isaiah's prophecy regarding the virgin birth.

The King James Version quotes Isaiah 7:14 as saying: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

The Revised Standard Version says: "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel."

There is a vast difference between a "virgin" and a "young woman," when the incarnation of the Son of God is the subject under consideration.

The way of Christ's entrance into this life establishes the fact of His deity. Human parents could have begotten



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only a human being. A body was required for God to manifest Himself on our level. It was provided by a virgin.

Conception occurred out of wedlock. The claims that Christ made to pre-existence and membership in the God-head were true, or He was the Son of a lewd woman, as the Talmud states.

It is not surprising that the doctrine of the virgin birth is again under attack. The agencies of unbelief have always been mobilized against it. Yield here and the forces of anti-Christ gain a strategic victory. Stand firm at this point and the Church need never lower its banners.

Jewish leaders made charges against the character of our Lord's mother when He was on earth, similar to those heard today. The record is found in the eighth chapter of John's Gospel.

They asked — and note carefully the words: "Where is thy father?" He knew what they meant, and felt the sting of the taunt, but replied with moderation: "If ye had known me, ye should have known my Father also." They were asking about an earthly father. He directed their thoughts toward His Heavenly Father.

The insult was repeated. He answered: "Ye are from beneath; I am from above: ye are of this world; I am not of this world."

Finally, to leave no possible doubt as to His supernatural generation, He made the following plain statement of fact: "*I proceeded forth and came from God.*"

Could language be plainer? Men who impugn Isaiah's prophecy are challenging the validity of Christ's own words, because in His controversy with the Jews, He claimed for Himself a supernatural birth.

But this did not end the discussion. Christ's enemies withheld their most caustic remark for rebuttal. They said: "We be not born in fornication."

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The inference was clear. They were saying that He was born in fornication. No room for legitimate grounds remained for compromise with such people. This besmirching of His mother's name was too much!

"Ye are of your father the devil," came His quick rejoinder.

★ ★ ★

THE TALMUD or oral law of the Jews, which comprises the foundations of Judaism and is studied by all rabbis, contains the following explanation of Christ's birth translated from Section Kallah Ib (18b):

"Once when the elders were seated at the Gate, two young men passed by, one of whom had his head covered, the other with his head bare. Rabbi Eliezer remarked that the one in his bare head was illegitimate, a *manzer*. Rabbi Jehoshua said that he was conceived during menstruation, *ben nid-dah*. Rabbi Akibah, however, said that he was both.

"Whereupon the others asked Rabbi Akibah why he dared contradict his colleagues. He answered that he could prove what he said. He went therefore to the boy's mother whom he saw sitting in the market place selling vegetables and said to her: 'My daughter, if you will answer truthfully what I am going to ask you, I promise that you will be saved in the next life.'

"She demanded that he would swear to keep his promise, and Rabbi Akibah

did so — but with his lips only, for in his heart he invalidated his oath. Then he said: 'Tell me, what kind of son is this of yours?' To which she replied: 'The day I was married I was having menstruation, and because of this my husband left me. But an evil spirit came and slept with me and from this intercourse my son was born to me.'

"Thus it was proved that this young man was not only illegitimate but also conceived during the menstruation of his mother. And when his questioners heard this they declared: 'Great indeed was Rabbi Akibah when he corrected his Elders!' And they exclaimed: 'Blessed be the Lord God of Israel who revealed his secret to Rabbi Akibah the son of Joseph!'

★ ★ ★

SUFFICIENT ground has now been covered to show that sections of the Revised Standard Version of the Bible must be regarded as Talmudic, rather than Christian. True believers have no choice but to reject it, and try to keep others from becoming ensnared by

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what Peter would call its "damnable doctrines."

Included on the committee of 32 editors, credited with producing this literary monstrosity, are certain men well known for their red attachments. Dr. Luther A. Weigle, of Yale University and chairman of the committee, has several listings with the Congressional Committee On Un-American Activities.

Pastors and laymen, representing all denominations, have deluged Defender offices with commendatory letters for our exposure of the new "Bible" in our October issue. Thousands of requests have been received for the article in pamphlet form.

A multitude of readers will therefore receive the following announcement

with appreciation:

Last month's article has been expanded to include portions of the foregoing discussion, and printed in an artistic booklet, available at the following prices:

Single copy 10 cents; Fifteen copies \$1.00; One hundred copies \$5.00 post-paid.

I LIVED THREE LIVES

A Review of Herbert A. Philbrick's Amazing Book

"His three lives — lived daringly and dangerously — were (1) Citizen, (2) Communist and (3) Counterspy. A trinity of C's."

HERBERT A. PHILBRICK, one of the cleverest Counterspys ever to work for the Federal Bureau of Investigation in ferreting out Communist crimes, told his story a few months ago ... in a captivating narrative that baffles description.

The title of the book, which millions of readers are finding more exciting than a novel is, "I Led Three Lives."

Philbrick reached the apex of his thrilling career as an investigator the day he sat on the witness stand in Judge Medina's New York court room giving testimony that clinched the conviction of America's eleven top level Communist leaders.

"Within a few minutes after I took the stand, it was written in the record that I had been a member of the Communist Party for four years, and of its fringe groups and front organizations for five more, and that throughout that time, I had been in constant communication with the Federal Bureau of Investigation.

"It was the end of the tightrope for me. But it was a cause of consternation among The Eleven."

To satisfy pardonable curiosity regarding the climax of this gripping story, your reviewer has quoted the foregoing words by Philbrick, from the last chapter of his book.

The quotation will serve the additional purpose of convincing the reader that he is hearing from a man who

really knows his way around, in the shadows and dark places of the red underworld.

His three lives — lived daringly and dangerously were (1) Citizen, (2) Communist and (3) Counterspy. A trinity of C's.

★ ★ ★

IT ALL BEGAN quite unintentionally, so far as Philbrick was concerned, one spring day in 1940. Twenty-five years old and an advertising salesman, he stepped into the Boston office of the Massachusetts Youth Council. The personable young woman with whom he spoke must have been amused at the sight of a young enthusiast endeavoring to sell direct-mail advertising to a Communist-front organization headed by propaganda specialists.

Ironically, the salesman was himself sold a bill of goods!

Almost before he knew what was happening, they had him launching a branch of the Youth Council in his own community, Cambridge. Not until later did he come to see through the tissue of lies which they used to ensnare him — about humanitarianism, helping the poor, building up patriotism, keeping

the United States out of war, and other phases of the deceptive propaganda line as it existed at that time.

The new convert threw himself into the task with efficiency and vigor. Many young people of the vicinity responded with enthusiasm, little realizing that the organization was simply one tentacle of a giant red octopus.

But by degrees the resourceful organizer came to realize that he was actually a figurehead, under the control of others in the background. Ardent "helpers" were steering the movement into questionable channels, avenues concerning which the Chairman was never consulted. From all visible appearances, however, he seemed to be in charge.

Feeling he had stumbled on matters of more than ordinary importance and being distressed as to what course of action to pursue, Philbrick finally decided to consult the FBI. The Bureau concluded that the hand of Communism was in the picture and requested the young informer to "play along" with his strange associates and see what would develop. Regular reports to the Bureau were recommended.

The "helpers" soon started "educating" their leader. They kept a steady stream of Communist and Communist-front literature pouring through his hands. The *Sunday Worker* began to be delivered to him. The lines set forth in this organ of the Communist Party were carefully followed in the publications of the Massachusetts Youth Council and its parent body, the American Youth Congress. (The list of spon-

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sors of the latter organization included Mrs. Franklin D. Roosevelt and John L. Lewis.)

Germany's attack on the Soviet Union in June 1941 jarred the American branch of the international conspiracy to its mudsills. Party members in New England seemed for a time to go berserk.

Complete revision of the propaganda line became an immediate necessity. Anti-war objectives had to be abandoned at all points, from the *Worker* on down to local youth councils. The new cry was, "Support the USSR in its fight against Nazi War."

Communist leaders and provocateurs of the Cambridge Youth Council dropped out of the organization and this brought about its collapse overnight. But the hard core of conspirators remained intact, and it soon developed that they were not finished with the unsuspecting young people of the Boston area.

The period of frustration passed and another organization was launched with the same objectives and leadership in the background, but under a different label, called the Youth for Victory Council.

By a slick maneuver, Philbrick was placed in charge and this won for him a much coveted official invitation to membership in the Young Communist League — "prep school" and one step away from the Communist Party.

"The FBI would like for you to accept the invitation," said Harold Leary, an agent of the Bureau, when Mr. Philbrick asked for advice. "We know your work. We think you have what it takes. But you must make your own decision. Joining the League will probably soon lead you into the Party itself. You are in a position to obtain inside, accurate information which would likely prove of great importance to the American people."

"The sacrifices you would have to make would be tremendous, and the returns may be nothing, or worse than

nothing. You would have to give up much of your home life and many of your friends.

"If you are identified as an FBI connection, you might be in danger, physical danger. If your link with Communism became public, you might lose your advertising career. In no case would the FBI be able to assume responsibility for your position. I don't expect you to reach a decision right now. Think it over for a little while. Then call me — tomorrow, if you can."

The next morning a telephone conversation conveyed the following words: "The answer is yes."

Herbert Philbrick became officially a Counterspy for the Government of the United States!

★ ★ ★

PRIOR to this time the young man had been more or less on the outer rim of FBI activities ... but from the day his membership was placed in the Young Communist League, he became a bonafide agent of high rating.

He then and there committed himself to a fascinating but nerve-wracking and hazardous triple life. He entered upon a path that was destined to lead him to the very top of the Communist Party.

Contact with the League resulted in many perilous but deeply significant experiences. There were times when Philbrick thought Party associates had discovered his connections. His face would flush, nerves twitch and heart palpitate, on those occasions, despite efforts to hold steady. Detection would have meant sure death.

For suspense, excitement and thrills, this part of the book has as much to offer as any murder mystery or detective story ever published — and is a recording of facts!

Everything learned, every scrap of evidence assembled, was promptly turned over to the FBI. The Philbrick file at headquarters must have become large and bulging.

Party assignments frequently kept him jumping hurdles. There were embarrassing moments and confusing situations, considering that he kept up his Baptist Church work, social relationships and business contacts during the entire time.

At one point, he was instructed to use his advertising position to gain permission for Russian War Relief solicitors to receive contributions, in the lobby of one of the largest theaters in the area and at other strategic spots. Funds gathered were turned over to the Young Communist League.

He prepared publicity and wrote pamphlets for the cause, which attracted so much favorable interest that an appointment was arranged for him to serve on the national "Education Committee" of the Party, headed by Jack Stachel (more nearly the master brain of the red movement in the United States than any other single individual, and one of The Eleven).

Philbrick also became a member of a super secret professional group that collected United States financial and industrial data for transmission to Moscow. It became his duty to arrange receptions for such personages as the Very Reverend Hewlett Johnson, the "Red Dean" of Canterbury.

And even more perilous was his assignment, for a time, to act as a Counterspy for the Party, searching for possible informers within the organization. This paradoxical situation found him counterspying for both the FBI and the Communist Party, at one and the same time.

No wonder he felt relieved when the ordeal ended on the day of his public appearance in Judge Medina's court.

★ ★ ★

PHILBRICK, his wife and three small daughters, moved to Wakefield, Massachusetts. He hoped then to enjoy a respite, but orders soon came through to reorganize the Party's Wakefield cell.

There he met tough, seasoned, har-

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dened reds who wanted a revolution and were not particular about the methods to be used in bringing it about. The first meetings were indescribably strenuous, as both mental and emotional ordeals. An almost uncanny wisdom seemed to carry him through the sessions without mishap.

After the meetings, the Author says that he "trudged up the stairs, climbed a narrow stairway to the unfinished attic, picked my way across the open beams to the end of the room where stood a huge cedar closet.

"I reached for a concealed latch, swung the entire closet outward on its heavy hinges, and passed through the false end wall of the loft into my FBI operative's unit. Here, in a tiny room with a window screened by the big elm, compactly equipped with typewriter, dictating machine and photographic equipment, I filed my report to the Bureau."

This plan of working on Government matters in absolute secrecy paid dividends. One day a group of six or eight young Communists "dropped in." They were on their way to the beach, and wanted to prepare lunches and make other preparations at the Philbrick home. In a "gay mood" they spread all over the house. One young man went so far as to climb the attic stairs. Fortunately, however, not a trace of FBI connections was exposed to view.

It has always been part of the Communist technique, directed from Moscow, to keep opponents confused by changing fronts, disbanding some organizations, setting up new ones to accomplish the same purpose ... and otherwise keeping things in a state of flux on the surface. But the same hands always remain at the helm behind the scene.

Philbrick records such an operation as having occurred when the Young Communist League was ordered dissolved. Its members immediately became banded together in an "anti-Fascist" organization, whose name omitted the word "Communist," known as American Youth for Democracy.

Young Communist League leaders

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were placed in full control of the revised project. The chameleon merely changed colors. In February 1944 the new organization was officially invited to unite with the Communist Party.

Comrade Herb had proved himself a "faithful" servant of the red cause and when it came time to form the merger, found himself mingling with the elite. His past affiliations made him eligible for immediate membership in the Party. He stalled saying that he wanted his wife to join with him. In the interim he called the FBI. They gave him the go-ahead signal. Mrs. Philbrick was emphatically not in a receptive mood when approached, but finally decided to go along. He says: "She became the most reluctant Communist on record."

The Philbricks bought all the life insurance they could afford — and joined the Communist Party.

His assignments became heavier. He reorganized cells in Boston suburbs, subverted the campaign of an anti-Communist candidate for Congress, taught revolutionary tactics in a secret school, organized the infiltration of an insurance company for a Communist-controlled union, and rewrote a presidential campaign speech for Henry Wallace.

He came into contact with separate Communist cells for respected public school teachers, government workers, writers, newspapermen, radio employees, businessmen, lawyers, doctors, col-

lege professors, social workers and even ministers. Facts regarding everyone were turned over to the FBI.

Finally he was admitted to the Party's innermost circle and became associated with the "Pro-4" group. Thereupon he went underground for the most important work of his "Communist" career.

But the perilous nine-year masquerade could not last forever. Rather suddenly in the spring of 1949, the long, treacherous road came to an end. At 2:05 P.M. on April 6, the words, "Mr. Bailiff, will you call Mr. Herbert A. Philbrick," rang out in the United States District Court of Southern New York. The man who had successfully performed one of the most valuable jobs ever done for the FBI was to be the star witness in the Government's case against the eleven leaders of Communism in America.

The courtroom was electrified by Philbrick's astounding testimony. Anguished surprise swept over the faces of the defendants. Until a few moments before, the witness had been a top echelon comrade in good standing. His documented, eye-witness report from the witness stand is credited with having been largely responsible for the verdict of guilty returned against the conspirators.

★ ★ ★

HERBERT PHILBRICK has been called "an outstanding American, a self-effacing patriot without portfolio."

This book not only tells his own dramatic story, but also provides a complete and shocking revelation of the American Communists' master conspiracy.

Readers testify that they forgot the meaning of time while reading "I Led Three Lives," due to the absorbing character of its message. It is a book that patriotic Americans can be proud to own and loan.

J. Edgar Hoover says: "Herbert A. Philbrick has performed an outstanding patriotic duty in his fearless presentation of facts in his book, 'I Led Three Lives.'"

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EDITORIALS

CONSPIRACY

THE PLIGHT of the civilized world is not the result of natural disorders. Present problems have been created by international conspirators.

A master plan for the destruction of the Christian religion and ordered government is being processed on an international scale. One segment involves the United States.

Some have found it difficult to understand that a conspiracy actually exists — for the same reason that one may be so completely surrounded by trees that he cannot see the forest ... or so close to a mountain that he cannot see the outline.

When the average person learns the facts he is first startled and overwhelmed, then disgusted that he failed to take in the situation sooner. This is usually followed by a rising tempera- ture and a sense of indignation.

Conspirators, operating inside the United States Government, have entered through the Executive branch, rather than the Legislative or Judicial. It is impressive, for instance, that Alger Hiss should have been able to attain, through Executive appointment, the great powers he came to possess.

Conspirators of his type were not elected to public office or voted upon by the people. They were not appointed by the Congress. Voters were never given an opportunity to pass upon them. They were appointed.

Millions of Americans have been staggered by disclosures, showing the great harm that such men placed in sensitive areas of government have been able to do. The stealing of atomic secrets, the operation of a spy ring with its base in sight of the Capitol building at Washington, D.C., indicate that America's moorings are badly strained.

Alger Hiss at Yalta. Hiss serving as chairman at the launching of the Uni-

ed Nations in San Francisco. Hiss as American representative at the meeting of the General Assembly of the United Nations in London.

Hiss, one of a group operating on the inside, shaping foreign policies so that China could be thrown to the red wolves of Moscow. Hiss working with a wrecking crew to make a Korean holocaust inevitable. Hiss and many others like him occupying powerful posts in the United States government, betraying secrets to its enemies.

Joe Stalin seated in the Kremlin, calmly smoking his pipe, smiling broadly because he was able to send the dumb Americans so much "love and Hisses."

The first move on the part of conspirators who map a plan for taking over a Country is to get members of their group placed in strategic centers of government.

The Queen Mary is a powerful vessel. Its ability to resist the waves, defy the elements and cross the ocean at rapid speed is amazing. It is a little city in itself. But a tiny gadget tossed into its turbine could throw the great ship completely out of commission. So it is with Communist infiltration of an organization, an institution or a government. Communists, planted in sensitive areas, have thrown whole nations — yes, the civilized world, out of com-

mission.

And as far as the United States Government is concerned, the harm has been done through the Executive Department, rather than the Legislative or Judicial. And this means that the American people will have to look to their duly elected members of the Congress for relief.

LEARNING LESSONS FROM HISTORY

WE HAVE witnessed a drift during the last few years away from representative government toward direct government. Some have gone so far as to advocate the restriction and even the abolishment of states' rights in the interest of concentrating ever increasing powers in the hands of an all-powerful, ever-expanding federal bureaucracy. The end of that road is dictatorship.

The men who wrote the Constitution were informed regarding the governments of the past. They knew the pitfalls to be avoided.

In the dim past, a thousand years before the Christian era, the Greeks appeared on the historic stage. Liberty was dear to them and they developed what we know in history as the "City State." Their freedom found expression in intellectual achievements. Free people are thinking people.

The Greeks failed because they were unable to weld their various cities, or "City States," into an organic union. They developed great institutions, including the popular assembly, where leaders debated problems having to do with the public good. But they failed to produce a "United States of Ancient Greece."

The founding fathers, assembled at Philadelphia, were familiar with this failure. They evolved a plan to avoid

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the mistakes that ancient Greece had made.

They were likewise acquainted with the history of ancient Rome, which also existed as a "City State." The Roman Senate was supreme for a hundred years, during which time Rome was a Republic.

Then the fallacy of direct action began to take form inside the Roman government, and the pendulum swung from republic to democracy. This served to weaken the whole structure of government and resulted in military leaders taking control — men who paid only lip service to republican principles.

Rome's tragic year was B.C. 31, when Augustus Caesar became master of the entire Roman world. At first he was affable and friendly. He walked the streets of Rome like any other citizen. But by degrees he took over several of the most important executive offices of the State.

He thirsted for power and still more power. This gave rise to the long line of the Caesars. Liberty was crushed. The masses were reduced to slavery. Romans found themselves in chains. The republic was destroyed.

The founding fathers, assembled at Philadelphia, were also acquainted with that page of human history. Consequently they created a symmetric system of checks and balances — balancing the three branches of the national government: (1) the Legislative or the Congress, (2) the Judicial or the Supreme Court and (3) the Executive or the Presidency — with such precision as to safeguard permanently the liberties of the people.

Restraints were placed upon the Executive branch to keep abnormal powers from ever becoming concentrated in the hands of any man who might aspire to become a dictator. As long as the Republic remains secure, liberty will be safe.

Members of the Congress are closest

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to the individual citizen. They come from the same communities as the voters. The preservation of the American pattern of government is predicated upon the presence of honest men in the Congress, and the citizens keeping in close touch with them.

PROPHECY, THE MOULD OF HISTORY

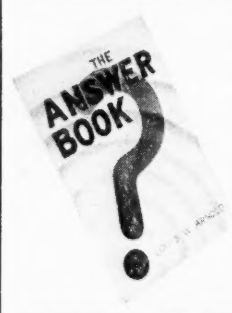
PROPHECY is a fact. Men and women, possessing exceptional capacities of spiritual discernment, have risen in every age to proclaim prophetic truth. There are many instances on record, which show that important events were preindicated with accuracy.

A strong argument for the inspiration of the Scriptures is the fact of fulfilled prophecy. The prophecies of the Bible have been correctly called the "mould of history."

Jesus commended certain Scribes and Pharisees on being good weather prophets. He said they could study the weather one day, and determine with a degree of accuracy what it would be the next. But He rebuked them for not being able to "discern the signs of the times."

Prophetic Scripture contains a literal message for our day and generation. This is a comforting fact, for it proves that an infinite mind and guiding intelligence operates in the affairs of men. According to the Psalmist, God, in His wisdom and power, causes the "wrath of men" to praise Him.

Differences of opinion and interpretation exist between students of Bible



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prophecy ... but whatever tends to stimulate interest in the subject serves a useful purpose and should be commended.

One man reads something in the newspaper and sees only a news story. Another man reads the same item and deciphers a prophetic trend. The prophet Daniel said: "The wise shall understand."

The integration of predictions made in one part of the Bible, with their fulfillment in another section of the Book, is not a task for an amateur or novice. To illustrate: more than 300 Old Testament prophecies regarding the earthly existence of Christ find their counterparts in the New Testament record of events.

Further, the interpretation of current developments among the nations in the light of Bible prophecy, is a task for a skillful analyst. A mere intellectual approach is *not* sufficient. The Holy Spirit, who dictated the writing of the Scriptures, is present to enlighten the minds of those who would properly evaluate their contents.

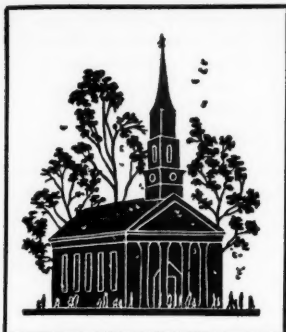
The foregoing summary explains why books of the type produced by Dr. William S. McBirnie are featured in the columns of *The Defender*. His two latest titles are prominently announced elsewhere in this issue.

Dr. McBirnie has rendered an outstanding service in the field of prophetic interpretation. His latest contribution has taken the form of a two-volume set of books entitled "All Prophecies." The first presents a penetrating review of Old Testament predictions bearing on the first coming of Christ. Volume two collates and interprets the divine forecasts regarding the second coming from Old and New Testaments alike.

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MY THINGS IN THE SHEPHERD PSALM

Sermon of the Month

Dr. R. S. Beal . . . Tucson, Arizona

"The Lord is my shepherd." Psalm

23:1.

I SHALL lay stress in this sermon upon the personal message found in this, the most familiar of all the sacred songs of the Bible. If we take time to count, we will discover that the first person is referred to seventeen times . . . the second person, five times . . . and the third person, five times.

It is said when Cyrus led the Greek ambassador through his garden, he challenged him to admire its charms. The Spartan approved what he saw but his admiration was cool and critical.

"This garden," said the owner, "yields me more pleasure and satisfaction than you can imagine or I can express."

He had personally planted every tree and planned the paths, dug the soil, tended the plants and pruned the trees. It was not nearly so interesting to the visitor as to the emperor, because he had no personal interest in the garden.

As I come to this blessed Psalm-garden, I find delight within its bounds because there is so much of the personal element. It is filled with "my" things.

But it cannot be severed from the one preceding it, or the Psalm which follows. The sheep can only reach the green pastures of the twenty-third because the Shepherd of the twenty-second led the way among the thorns of the howling wilderness. The opening "my" of the twenty-second Psalm makes possible the precious "my's" of the twenty-third. The suffering of the Shepherd provides comfort and consolation for the sheep.

The thunder of God's wrath peals

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from the twenty-second Psalm and the shout of victory is heard in the twenty-fourth, while all is quiet and serene in the twenty-third. The valley of peace lies between the mighty mountain peaks, of the first and second adventures, as found in Psalms twenty-two and twenty-four. The three form a trilogy of Psalms.

Dr. McLaren said that even the reading of the twenty-third Psalm was like laying a handful of snow upon the fevered brow. The story is told of an earnest layman who had the habit of shouting in his prayers. After one of his loud public prayers, during which the rafters were almost put into vibration, a little girl whispered to her father, "Don't you think if he lived nearer to God he would not have to talk so loud?"

There can be no loud talking in this realm of green pastures and still waters.

I have heard the fifty-third chapter of Isaiah referred to as the "pearl of prophecies," and the fifteenth of Luke as the "pearl of parables." It would be just as appropriate to call this song the "pearl of Psalms." Indeed, as one has well said, it is the first learned, the most often repeated, and the longest remembered.

The opening verse of this glorious song contains the first personal possession to which I wish to call attention, namely,

MY SHEPHERD

"The Lord is MY shepherd."

One cannot help but feel that the pronoun "my" is the most telling word of all those which comprise this sacred ode. I would find little comfort in the passage if I were compelled to read, "The Lord is a shepherd."

Somehow that little article, though the first letter of the alphabet, would mock me. I would have to think of Him as being a Shepherd for other sheep, but not for me. But the tiny "my" brings the Shepherd into a living, vital relationship with myself and because of this I can boldly affirm, "I shall not want."

Thomas had the right viewpoint when he cried out in the presence of the risen Saviour, "My Lord and my God." The Apostle Paul also had this assuring comprehension when he wrote, "... the Son of God, who loved me, and gave himself for me."

The task of a shepherd was despised among the Egyptians, "... for every shepherd is an abomination unto the Egyptians." It was also a contemptible business in the eyes of the Israelites. Our Lord therefore humbled Himself in order that He might take the lowest place in our behalf. The office of shepherd is one of great responsibility irrespective of the prevailing attitude toward it.

Jesus Himself has given us a little glimpse of the work of a shepherd in the tenth chapter of John. In the fourth verse He said, "... he goeth before them ..." and in so doing led the way. The sheep did not have to travel where the shepherd had not been.

The seventh verse states, "I am the door of the sheep," signifying the fact that the shepherd himself protected them by night as he sat in the gate of the sheep cote.

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16 . . . Defender

In verse eleven He reveals how "the good shepherd giveth his life for the sheep," and in the fourteenth declares that He knows His sheep by name. Our Shepherd knows each one of us as individuals, indicating a blessed intimacy between Him and His sheep.

Scholars insist that the words "my shepherd" should be translated, "my goer-forth," suggesting that the sheep are in transit, with the shepherd leading them through the wilderness. This is a beautiful and comforting thought.

The second personal possession is discovered in the third verse as the Psalmist mentions

MY SOUL

"He restoreth MY soul."

The most precious thing in the universe is the human soul. It is the priceless possession of all God's creation. Jesus recognized this when He said, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" He was not only declaring the value of a soul, but also the fact of the soul.

The Psalmist knew full well the reality of the soul. This is brought out in the sixty-third Psalm in which he wrote, "... my soul thirsteth for thee ..." "my soul shall be satisfied as with marrow and fatness ..." "my soul followeth hard after thee ..." "but those that seek my soul, to destroy it, shall go into the lower parts of the earth."

The soul was no myth to this writer. He knew it was *himself*, residing within the body, which God had fashioned.

That we must distinguish between the soul and the spirit is apparent from Hebrews 4:12, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

And again in First Thessalonians 5: 23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

God not only saves the soul through the redemptive work of His Son, but restores the soul when the sheep goes astray — as all are so wont to do. Some people imagine they cannot wander away, but David did not hold that view.

The divine Shepherd waits to restore to full fellowship His own who allow themselves to follow the dictates of the flesh. There are those in a back-slidden condition who entertain the idea that they have gotten so far away as to have lost their salvation. This, however, is impossible, for the loving Shepherd will seek the sheep "until he find it," and He never fails.

We praise God for the restoring work of the great Shepherd of the sheep! Let us sound the depth of meaning contained in Galatians 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

The third portion I want you to note concerns

MY ENEMIES

"Thou preparest a table before me in the presence of MINE enemies."

Can it be that the people of God have enemies? It would seem more to my liking if the passage read, "Thou preparest a table before me in the presence of my friends," but it does not say this.

When upon earth our Lord had enemies and "the servant is not above his master." We must expect to have them also, working against us, as they did against Him. If we had no enemies, we might wonder if we were friends of God because the friendship of the world is enmity to God.

According to this passage, the sheep are able to eat in perfect security,

though surrounded by howling wolves. The shepherd examines the field before the sheep go forth to graze, removing all noxious weeds, killing any lurking serpents and removing what might be harmful to the flock.

The soldier in the presence of his enemies has a difficult time eating his meal. But not so with the Lord's sheep. A table is spread for them even though there are powers of darkness on every side. Under His care, none need fear and go hungry.

He does the preparing and nothing is left to the imagination and efforts of the sheep. It will be seen that this Psalm is one of the greatest hymns of Grace ever written.

A lady was awakened one morning by a strange pecking noise at the window. She saw a butterfly flying back and forth, inside the window in a great fright, because *outside* there was a sparrow pecking the glass, wanting to reach the butterfly.

The butterfly did not see the glass but only the sparrow, and evidently expected to be caught. Neither did the sparrow see the glass, though it saw the butterfly, because of that thin and invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow. In like manner our Shepherd protects His own even though we cannot see Him face to face. He stands between us and those who would do harm.

As we move on in the Psalm we come to

MY HEAD

"Thou anointest my head with oil."

The Bible has a good deal to say about the head. It reveals Christ as the head of the Church body. We are told that the husband is the head of the wife. It is a word which stands for position and authority

My body has a head and it exercises authority over the body of which it is a vital part. This anointing of the head of the sheep with oil by the shepherd was a refreshing experience.

In the East it was an act of great respect to pour perfumed oil on the head of a distinguished guest. No entertainment could be considered complete without this act. It served elsewhere as a bath for refreshment. When

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an animal grew weak and weary and needed help, the shepherd came along and rubbed oil upon the head of the faltering creature and in a little while it would be refreshed.

Oil is often a type of the Spirit and as we read the Old Testament, we note how the priests were anointed. Without oil, the priest missed the chief qualification for his office. And the Christian priest, the believing child of God, lacks the chief qualification to exercise his rights apart from the Spirit's anointing. The New Testament counterpart to this truth is found in Ephesians 5:18, "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

We come quickly to the next personal possession of the sheep. It is

MY CUP

David said, "MY cup runneth over."

After the anointing with oil came the cup filled and then running over with some choice wine, implying that the guest would have an abundance of everything. The cup that holds God's blessings and mercies is overflowing for His children.

I always want to change the singular of "cup" to the plural "cups" when I read this Psalm. I think of my blessings and they are many. God has blessed me with health and kept me in possession of normal physical powers. He has opened heaven upon my soul with spiritual blessings. "But my God shall supply all your need according to his riches in glory by Christ Jesus."

I am glad to be able to give this testimony and every child of God is blessed in one way or another. We have much for which to be thankful. This Psalm reminds you to "count your blessings."

The cup of spiritual blessing is a veritable well of water running over a mighty waterfall. Time is too limited to recount the fullness of divine forgiveness wherein He has forgiven us all our sins and forgotten them forever.

We see in this the marvelous efficacy of His atoning blood. Added to justification is sanctification and to it glorification. Along with repentance comes redemption and regeneration. Reconciliation leads to fellowship and communion and opens the way for blessings beyond us to contain.

Human language is too frail a vehicle by which to express the fulness

of divine Grace. I shall never cease to wonder why He loved me so!

The final "my" of this glorious Psalm deals with

MY LIFE

"Surely goodness and mercy shall follow me all the days of MY life," then when life comes to a close on this earth, I will be able to say with boldness, "and I will dwell in the house of the Lord for ever."

My life is made up of days, some of which are bright and glorious and others dark and foreboding. One day the path along which I tread is steep and rugged and another day the journey seems to be over smooth terrain.

I know that any life spent without Christ is one of hopelessness and uselessness. There is no security, no joy and no blessing. But with Christ all is different. The Christian can say as did the Apostle Paul, "For to me to live is Christ..." and what could be more wonderful?

The shepherd of the East usually had two dogs which followed his flock while he led the way. In this Psalm they are called "goodness and mercy," and so long as these follow, life is worth living.

Defender . . . 17

If a sheep went astray or was wounded or hurt, the shepherd's dogs barked and attracted his attention. Goodness and mercy are ever alert for the interests of the Lord's sheep.

May God enable us to enjoy the fullness of "my things" in this wondrous song of love!

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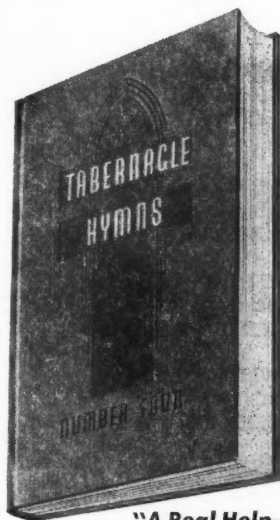


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GOD IS

"For he that cometh to God must believe that he is." Hebrews 11:6.

We are told in Psalm 15:1, "The fool hath said in his heart, There is no God." Please notice just where he says it, "in his heart."

That is to say, the fool denies the existence of God, not because he has any reason for doing so, but because he does not wish to believe. Now, any man who denies a fact simply because he does not wish to believe it, is a fool. And the existence of God is a fact.

Everywhere in nature we find order, beauty, symmetry, law, design, adaptation of means to ends, conclusively proving the existence of an intelligent and beneficent Creator of the material universe.

You may look at nature in the vast, or you may look at nature in the minute. You may take your telescope and turn it up toward those wonderful and stupendous worlds of light that we call stars, about which astronomers tell such amazing things, or you may take your microscope and turn it down on the minutest form of animalculae discernible, and it is everywhere the same, order, beauty, symmetry, law, design, adaptation of means to ends, conclusively proving as I say, the existence of an intelligent and beneficent Creator.

Suppose I should take out my watch and ask you, "Do you think that this watch had an intelligent maker?" You would reply, "Of course, it had an intelligent maker."

Then suppose I should ask you a second question, "Why do you believe the watch had an intelligent maker? Did you see it made?" "No." "Did you ever see a watch made?" "No."

"How, then, do you know that the watch had an intelligent maker?" You would reply, "Everything about the watch shows the marks of intelligent design. The dial of the watch, the figures on the dial in orderly procession, one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve; the three hands of the watch, the second hand revolving once a minute, the minute hand revolving once an hour, and the hour hand revolving once in twelve hours; the case of the watch, the hinge in the back of the case, the winding apparatus — everything about the watch proves that it had an intelligent maker."

Then suppose I should say, "No, you are mistaken, the watch did not have an intelligent maker. The atoms that constitute the watch danced around through endless eons until, at last, by a 'fortuitous concurrence of atoms,' they danced together into their present form, and so the watch came to exist."

What would you say? I will tell you what you would say. You would

go away saying, "That man may think he is very wise; he may have taken various university degrees in this country, and studied at various universities in Germany, but he talks quite like a fool."

And you would be altogether right.

R. A. Torrey

GOD IN HUMAN FORM

Jesus Christ came to earth to reveal the Father. We are told in John 1:18 that "No man hath seen God," but that Jesus Christ "hath declared him."

"Well," you say, "how did He do it?"

Listen to Christ Himself quoted in John 14:9: "He that hath seen me hath seen the Father."

The only perfect revelation of God ever made to mankind is the one we have in Jesus Christ. If you will look at God through Him, you will know what God is like. "He that hath seen me hath seen the Father."

Do you see Him moved with compassion for the restless multitude, resembling sheep without a shepherd? That's God.

Do you see Him weeping in pity with bereaved ones at Bethany? That's God.

Do you hear Him speaking to blind Bartimaeus? The disciples say, "Silence, you beggar!" but Jesus says, "Bartimaeus, receive thy sight." That's God.

Do you hear Him on the cross praying for the mob that nailed Him there? That's God.

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An old hymn says, "My God is reconciled." I don't like it! Taking my concordance the other day, I looked up the word "reconcile" and studied its Scriptural meanings. I found many places where the Bible speaks about our being reconciled to God, but I could not find a single reference of God being reconciled to us.

I know there are passages where God is shown to be angry with the sinner on account of his sins, but in a judicial sense. Jesus revealed God as a Father, and as a Father He does not need to be reconciled. He is waiting for you to come and be reconciled to Him.

William Edward Biederwolf

✓ FINDING THE WILL OF GOD

I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

Next, I seek the will of the Spirit of God through, or in conjunction with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to delusions. If the Holy Spirit guides us at all, He will do it according to the Scriptures and never contrary to them.

Then I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

Finally I ask God in prayer to reveal His will to me aright.

Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment accord-

ing to the best of my ability and knowledge, and if my mind is thus at peace and continues so after two or three more petitions, I proceed accordingly.

This is my answer to those who wish to know how I ascertain the will of God. In trivial matters, and in transactions involving most important issues, I have found this method always effective.

George Muller

GNATS AND CAMELS

"Ye blind guides, which strain at a gnat and swallow a camel." Matthew 23:24.

A small insect and a large quadruped are brought into comparison — a gnat and a camel. You have in a museum or on a desert seen the latter, a great, awkward, sprawling creature, with back two stories high, and stomach having a collection of reservoirs for desert travel, an animal in many literatures entitled "the ship of the desert."

The gnat spoken of in the text is in the grub form. It is born in pool or pond, after a few weeks becomes a chrysalis and then after a few days, becomes the gnat as we recognize it.

My text shows you the greatest of inconsistencies. A man, after long observation, suspects that in a cup of water he is about to drink there is a grub or the grandparent of a gnat. He gets a sieve or strainer. He takes the water and pours it through the sieve in the broad light. He says, "I would rather do anything almost than drink this water until this larva be extirpated." The water is brought under inquiry. The experiment is successful.

The water rushes through the sieve and leaves against the side of the sieve the grub or gnat. Then the man carefully removes the insect and drinks the water in placidity. But going out one day, and hungry, he devours a "ship of the desert," the camel, which Jews were forbidden to eat.

The gastronomist has no compunctions of conscience. He suffers from no indigestion. He puts the lower jaw

under the camel's forefoot, and his upper jaw over the hump of the camel's back, and gives one swallow and the camel disappears for ever. He strained out a gnat and swallowed a camel.

While Christ's audience were yet smiling at the appositeness and wit of His illustration — for smile they did in church, unless they were too stupid to understand the hyperbole — Christ practically said to them, "That is you."

I have to tell you that we all come under the divine satire when we make the questions of time more prominent than the questions of eternity. Come now, let us all go into the confessional. Are not all tempted to make the question, Where shall I live now? greater than the question, Where shall I live forever?

How shall I get more dollars here? greater than the question, How shall I lay up treasures in heaven? the question, How shall I pay my debts to man? greater than the question, How shall I meet my obligations to God? the question, How shall I gain the world? greater than the question, What if I lose my soul? the question, Why did God let sin come into the world? greater than the question, How shall I get it extirpated from my nature? the question, What shall I do with the twenty or forty or seventy years of my earthly existence? greater than the question, What shall I do with the millions of cycles of my post-terrestrial existence?

Time, how small it is! Eternity, how vast it is!

As though a minnow were larger than a behemoth, as though a swallow took wider circuit than an albatross, as though a nettle were taller than a lebanon cedar, as though a gnat were greater than a camel, as though a minute were longer than a century, as though time were higher, deeper, broader than eternity.

So the text which flashed with the



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lightning of wit as Christ uttered it, is followed by the crashing thunders of awful catastrophe to those who make the questions of time greater than the questions of the future, the oncoming, over-shadowing future. O eternity, eternity, eternity!

T. DeWitt Talmage

SACRIFICE IN MISSIONARY SERVICE

For my own part, I have never ceased to rejoice that God has appointed me to the missionary office. People talk of the sacrifice I have made in spending so much of my life in Africa.

Can that be called a sacrifice which is simply paying back a small part, a great debt owing to God, which we can never repay? Is that a sacrifice

which brings its own reward in healthful activity, the consciousness of doing good, peace of mind, and the bright hope of a glorious hereafter?

Away with such a word, with such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, that it is a privilege.

Anxiety, sickness, suffering, or danger now and then, may make us pause and cause the spirit to waver and sink. But let this be only for a moment.

All of these are nothing, when compared with the glory which will hereafter be revealed in and for us.

I never made a sacrifice. Of this we ought not to talk, when we remember the great sacrifice made by Him who left the throne on high to give Himself for us.

David Livingston



REPUBLIC AND DEMOCRACY

1. DEFINITIONS:

A. Republic — A government by representatives of the electors (voters).

B. Democracy — A government by the people.

2. CHARACTERISTICS:

A. Republic

(1) Representatives are chosen by popular vote of the qualified electors (voters).

(2) In the United States the qualifications of the electors are prescribed by the States, subject to the Human Rights guaranteed in the United States Constitution.

(3) All men are created with equal

moral and civil rights and duties. The three basic Human Rights (cannot be taken from man) are Life, Liberty and Property, and the three most important inalienable rights (cannot be surrendered by man) are Life, Liberty, and the pursuit of happiness. (See Declaration of Independence, Paragraph 1; and the United States Constitution, fifth Amendment.)

(4) Representatives, when duly chosen and sworn in, have the sanction of God and man. That is the reason for swearing in all officials, i.e., to give them the sanction of God; that is why a sworn jury becomes a "jury of peers" to the litigants, even though created equal; that is why a President violates the laws of both God and man when he fails to enforce the duly constituted

laws, for example, the refusal of the President to invoke the Taft-Hartley Act in the steel dispute.

(5) The rights of the minority are protected.

B. Democracy

(1) Officials, in a pure democracy, are chosen by popular vote of all of the people.

(2) There are no qualifications for voters — all can vote (universal suffrage).

(3) All men are created with equal rights and duties, including social (fraternal) equality. The slogan in France was "Liberty, Equality and Fraternity." Present-day examples of equal social rights and duties are social security, FEPC, non-segregation, Universal Public Education, closed shop and Universal Military Training. It amounts to compulsory uniformity.

(4) Officials have the sanction of the majority of the people, and if the majority of the people differ with the officials, the former prevail. The proximate effect in the Deification of Reason (rationalism), the belief that truth or right is what the majority think it is at the particular time, atheism or agnosticism, mob rule, and chaos; the ultimate effect is statism (Fascism, Nazism, Socialism, Communism, Dictatorship, Empire or Absolute Monarchy).

(5) Rights of the minority are unprotected.

3. EXAMPLES:

A. Republic — The United States.

B. Democracy — France 1789-99. Present-day England and France are democratic to the extent that elections are called when it is doubtful whether the present government reflects the opinion of the majority on one or more contemporary issues.

4. EVIDENCE THAT THE UNITED STATES IS A REPUBLIC:

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B. The framers of the Constitution referred only to a Republic, never to a Democracy.

C. United States Constitution, Article IV, Section 4: "The United States shall guarantee to every state in this Union a Republican Form of Government."

D. The writers of the Constitution studied all other governments in history, and the writings of philosophers on government. The Greek-Democracy failed for reasons readily determined, and both Plato and Aristotle wrote that Democracy will not work, and that a Republic is a good, but not the best form of government.

The Roman Republic was followed by Caesar and the Triumvirate Empire, and this lesson in the usurpation of power by the executive led to the formation of our Republic with three branches — Executive, Legislative and Judicial, each with equal power, and with the power to check and balance each other. The balance of power reached its present form after the judicial acquired the extra constitutional power to declare laws unconstitutional by judicial precedent.

E. The chaos, mob rule, anarchy, and blood bath occasioned by the French Democracy (called a Republic) was a lesson to anyone in the United States who had faith in the Democratic form of government. It resulted in Napoleon's militaristic Empire, after 10 years of chaos. The natural reaction to mob rule is autocratic rule.

F. A Democracy has never succeeded, except in small, enlightened, religious communities, because it tends eventually to leave out God (secularism). In the trinity of authority, God, Man and State, God must have first place, Man second and State third because of the relationship in each instance of Creator to creature. Once that relationship is thrown out of order or balance, ultimate failure is assured.

In a Democracy, either Man or the State ultimately supplants God. If Man takes the place of God, the State comes to chaos. If the State takes the place of God, the State become master, Man becomes a slave or brute.

5. CONCLUSION:

The United States has been the most successful Republic in the history of man. The Constitution, with its foundation built on God's Eternal Natural Law, is both the first and the last of its kind. As an eminent statesman said, it is the last best hope of mankind.

We need not apologize because Marx and Russia praise democracy ... because World War I failed to "make the world safe for democracy," or because Drew Pearson ends his broadcasts with "and make democracy live." Democracy is not our philosophy. We are a Republic.

—Charles B. McFarland
Attorney ... Oklahoma City, Okla.

WE ARE A REPUBLIC

OUR GOVERNMENT is not a democracy. It is a republic. And there is a vast difference. The word "democracy" is a misnomer. This is a matter that needs clarifying.

There are just three ways of doing anything — too little, too much and just enough. There are just three kinds of government.

First. Government which derives its power from men either through heredity or terrorism, known as autocracy and dictatorship. Second. Government in which the people speak and act directly, known as democracy. And third.

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Government in which the power to rule is delegated to selected representatives with authority to assume responsibility, known as a republic.

A dictatorship gives too little participation by the people. The citizen becomes a slave of the State. A democracy gives too much participation, unorganized participation, by the people, and history shows that this system invariably spills over into mob rule. Whereas a republic provides for a wise exercise of the law of selection, deliberate action, and orderly procedure, and gives well-balanced participation by the people. The people rule but they do it through duly elected representatives according to law and not by mob action.

So the government of the United States is a republic and not a democracy, or dictatorship. The founding fathers, the men who wrote the Constitution, were careful to make this distinction.

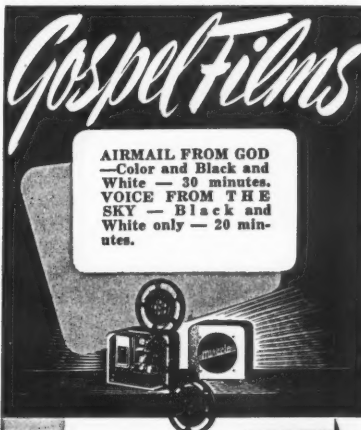
The Constitution provided a middle ground, a representative government, and the founders called it a republic.

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SECOND CORINTHIANS

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TITUS was directed to deliver Paul's first Epistle to the Church at Corinth. It was arranged that the two would meet later, on the island of Troas. Titus was delayed in returning. Paul became so anxious for news about the Corinthian Christians that he crossed over to meet Titus at Philippi.

The report was in the main cheering. Members of the congregation listened to the counsel of their absent leader and took steps to correct the abuses that he condemned. But the need of a second letter was evident. Some authorities place the date at 57 and others 60 A.D.

As to style, it is most varied, passing rapidly from one phase of feeling to another; now joyous and consolatory, again severe and full of reproof; at one time gentle and affectionate, at another, sternly rebuking opponents and upholding the dignity of his apostolic office.

Judaizing emissaries had entered the flock spreading legalistic doctrines that tended to render ineffective Paul's teachings regarding free grace. On the other hand, there were infidels who defended their immoral practices and wretched theories, to the detriment of many members.

Wheat and tares were growing together. These were the "fightings without" and "fears within," which agitated the apostle's mind while waiting for Titus to return. (II Corinthians 7:5-6)

A minority in Corinth contemptuously resisted the Apostle. They even accused him of crafty and mercenary motives in soliciting contributions for

poor Corinthians in Judaea, notwithstanding his scrupulous care to have the matter handled above the possibility of reasonable suspicion.

These and other conflicts explain the varying tones noted in the Second Epistle. Paul is thought to have been tired, weary and beset with numerous cares at the time of writing.

CHAPTERS ONE AND TWO

To Timothy was delegated the responsibility of delivering the second letter. The message was addressed, not to Corinth only, but to all the churches in Achaia.

Early verses of the Epistle reflect joy in the presence of persecution, like the finding of silver linings behind dark clouds. Christ's followers are not promised exemption from suffering, but grace in the time of need. Mention is made of mercies and comfort, before suffering and affliction.

"The God of all comfort, comforteth us." Not me, but us. Paul lived, not to himself, but to the Church. He considered his personality a channel through which graces from God were to flow to others.

Suffering in the Church enriches communion among saints. Their hearts become, so to speak, like mirrors reflect-

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ing the likenesses of each other. A community consciousness develops between them.

One can only truly comfort others when he himself has suffered and been comforted. Christ suffered as other men and can therefore enter into the feelings of those who endure persecution. His presence supplies enabling grace.

Reference is made to the Apostle's narrow escape from death. This occurred at Ephesus and the record is found in Acts 19:23-41. The words "we had the sentence of death in ourselves," mean that he looked upon himself as a man condemned to die at the hands of a savage mob. But God delivered him when he "despaired."

Paul uses this experience to call attention to the doctrine of the resurrection, taking Christ's triumph over the grave as the pattern. This hope buoyed him as he faced men performing like beasts, and it never fails to provide strength for those who are called upon to endure hardships.

CHAPTERS THREE AND FOUR

The principles outlined in the Epistle were to be stamped in the hearts of readers, even as the Law was engraved on tables of stone.

While the Law *demand*ed righteousness, the Gospel *provides* righteousness. Complete obedience to the Law was impossible, but the discipline it provided proved helpful. The Gospel offers spotless righteousness as a free gift, on the basis of divine substitution, whereby Christ's virtues take the place of human vices.

Bronze mirrors in Moses' day reflected the light that shone upon them. The face of Moses reflected the glory of God in the mount.

The Gospel minister should spend long sessions in the mount, so those who hear him will register the effects of that communion. Thus Paul explains and defends the apostolic office.

CHAPTERS FIVE AND SIX

Those who "walk by faith, not by sight," are able to say, "I know" and "I am confident." Faith makes invisible

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things real and fills the heart with certitude.

Satan and men might try to destroy the "tabernacle" (clay tent) in which Paul lived, but he had an indestructible "house not made with hands, eternal in the heavens." While groaning in a mortal body, the Christian anticipates better days ahead.

Christ has "wrought us" — framed us by redemption, justification and sanctification. We have the "earnest," the confirmation now; the fullness will be realized later.

Christians are expected to be workers. They are saved by Grace to work. Rewards will be apportioned at the Judgment Seat of Christ. Works will be tested. If found comparable to gold, silver and precious stones, they will be declared "good" ... but if found to be as wood, hay and stubble, they will be condemned as "worthless."

A searching judgment awaits the believer (not for sins because that problem was settled at Calvary), to sever the bad from the good, according to deeds. The motive of the deeds will be taken into account, not the mere external act. Faith and love are the sole motives recognized by God. (Deuteronomy 6:5; Matthew 12:36-37)

CHAPTERS SEVEN AND EIGHT

Paul never knowingly shirked a responsibility imposed upon him as an apostle. It sometimes fell his lot to perform unpleasant tasks. He could be firm and stern in the exercise of his authority but was careful never to abuse his power.

Certain persons had succeeded in a measure, in introducing pagan indulgences and filthy practices into the Corinthian congregation. An uncompromising stand was required to purge the Church of this monstrous evil. The Apostle knew his duty and did not hedge or hesitate.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Then he followed immediately with the explanation that his "boldness of speech" was for their good and born of love toward them, leaving no room for bitterness or personal animosity. Like the parent who is hurt when chastisement of a child becomes necessary! "For though I made you sorry with a letter, I do not repent."

There was missionary work to be done. There were collections to be taken. The Churches in Macedonia had responded well, and the Corinthians

were exhorted to take them as a pattern. But Christ was the highest pattern, having emptied Himself, even to ignominious death on the Cross as the supreme Gift to perishing humanity.

"Though he was rich, yet for your sakes became poor, that ye through his poverty might be rich."

The Christian has a mission to perform for Christ, and is therefore useless unless in the world ... but if he permits the world to come into him, his usefulness ends. A ship is useless except at sea, but if the sea enters the ship, it sinks.

CHAPTERS NINE AND TEN

That Paul intended his letter to contain a full-orbed message, locally to the Corinthians and in a broader sense to the Churches of all time, is suggested by the dissertation on giving.

He speaks of giving bountifully, meaning a beneficent spirit in the giver. He speaks of giving cheerfully, meaning happily or even hilariously. He speaks of giving in a way that produces a return in temporal prosperity and spiritual blessing for the giver. "God is able to make all grace abound toward you; that ye always have all sufficiency in all things."

"As it is written," said Paul, referring to the "blessed man" of Psalm 112, with particular reference to verse 12, "Blessed is the man that feareth the Lord ... He hath dispersed, he hath given to the poor; his righteousness endureth for ever."

CHAPTERS ELEVEN, TWELVE AND THIRTEEN

As an Epistle, the document properly closes at the last verse of the ninth Chapter, but some of its weightiest, most valuable instruction, is found in the postscript that follows. The words "I," "Me" and "My" are used to enforce the fact of apostleship.

Paul admits jealousy, "godly jealousy," for the Church. He wishes to see it kept pure, as a loyal bride espoused to her husband. Christ is the Bridegroom. But he recalls that Eve, the bride of the first Adam, was beguiled by the serpent. The Church, the

bride of the second Adam, must learn a lesson from this tragic experience.

A warning message is sounded against false teachers. To Satan is attributed power to transform himself into "an angel of light."

★ ★ ★

IN NO OTHER PIECE of Pauline writing does the faithful apostle draw more upon the deepest well springs of his heart. He loved the Corinthian Church with an undying love and wished to do everything possible to keep it on the right path. And fortunately the message has been handed down for our enlightenment, admonition and edification in this the twentieth century.

"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you," were among his closing words.

THANKFUL FOR PARDON

DURING his visit to Canon City, Colorado, in 1899, the Governor of the State, hearing that Mr. Moody was to speak at the penitentiary on Thanksgiving Day, wrote him, inclosing a pardon for a woman who had already served about three years of her ten-year sentence.

Mr. Moody was glad to be the bearer of the message to the woman, who was unaware of its coming. At the close of his address, he announced that he had in his hands a pardon for one present, intending to make some further comments, but at once he saw the strain was becoming such that he dared not go on. He called the name and asked the woman to come forward and accept the Governor's Thanksgiving gift.

The woman hesitated a moment, and with a shriek, crossing her hands over her breast, she fell sobbing and laughing across the lap of the woman next to her. Again she rose, staggered, and fell at the feet of the prison matron. The excitement was so intense that the evangelist could only make a very brief application of the scene to illustrate God's offer of pardon and peace.

He afterward said that if his offer of God's pardon produced such scenes, he would be accused of extreme fanaticism and undue working on the emotions.

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IT IS TWICE as hard to crush a half-truth as a whole lie.

—Austin O'Malley.

It is easier to cling to a false belief which you have become accustomed to than to embrace, or even listen to, a truth you have never heard before.

Children have more need of models than of critics.

Many a man expects to be buried from the church who does nothing about keeping it open till he gets there.

There is no verbal vitamin more potent than praise.

—Frederick B. Harris.

The right to be let alone is indeed the beginning of all freedom.

—William O. Douglas.

People are best governed when least governed.

—Thomas Jefferson.

Some people use Christianity like a bus; they ride on it only when it is going their way.

Don't worry about your station in life; somebody will be sure to tell you where to get off.

Don't let your pride become inflated — you may have to swallow it some day.

—Henry W. Newton.

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Those who hope for no other life are dead even in this.

—Johann von Goethe.

I confess to a real apprehension, so long as Communists are able to secure ministers of the Gospel to promote their evil work.

—J. Edgar Hoover.

Ours is an age which is proud of machines that think and suspicious of any man who tries to.

—Howard M. Jones.

Selling is conviction in action.

—Chester O. Fisher.

Think all you speak but speak not all you think.

—Patrick Delaney.

The eternal laws of justice and of morality are paramount to all human legislation. The violation of these laws is certainly within the power, but it is not among the rights, of nations.

—John Quincy Adams.

Happiness is not attained through self-gratification but through fidelity of purpose.

—Helen Keller.

The man who makes a mistake and neglects to correct it makes another mistake.

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When success turns a man's head, he is facing failure.

It often shows a fine command of language to refrain from using it.

If we had considerably less apathy and considerably more sympathy, we could advance the cause of Christ considerably more rapidly.

There never was a truly great man whose heart was not bigger than his head.

The same wind which uproots the mighty oak may completely fail to destroy the lowly bush in its shadow.

If you want a revival, get on fire, and people will come to see the fire.

—John Wesley.

It is easier to keep the Sabbath holy if we have kept the weekdays respectable.

The devil is a chronic grumbler, and the Christian ought to be a living dogology.


—Martin Luther.

Faith is to believe what we do not see; the reward of faith is to see what we believe.

—St. Augustine.

God pardons like a mother who kisses an offense into everlasting forgetfulness.

—Henry Ward Beecher.



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BOOK REVIEWS

THE RED COURT

By Rena M. Vale ... Nelson Publishing Company, 148 pages, art covers, price \$1.00.

HERE IS A DOCUMENT that brings to light the *secret* machinations and objectives of the demonized leaders who head the international Communist conspiracy — emphasis upon the word “secret” ... because it turns up the underneath side of the program to destroy America. This book should be given wide circulation with the greatest possible haste.

The Author's clear, simple style makes for readableness. Her method of presentation is unique. She says: “The Red Court” is fiction based on historical facts of Communist methods and techniques, used by secret powers operating in the background to create revolutionary situations, with a view to overthrowing the organized governments of the world.”

Miss Vale has a distinguished record for fighting Communism. She joined the Party in the early part of 1930 and, as such, became familiar with the conspiracy on the inside. She was particularly active in the Pacific coast area. The subversive techniques which she has given to imaginary characters in “The Red Court,” therefore, are based on first-hand contact with Communist procedures.

The book is supposed to be a diary, discovered in the year 2110 A.D. It belonged to a young woman of the twentieth century who was connected with a Communist government of the

United States — which had replaced the constitutional republic established by our founding fathers.

It is her secret record of how the international Communist Party, of which she was a member, took over the Country under the leadership of *pro*-Communists who had professed to be against Communism.

The vivid portrayal of how pinkos and reds ostensibly opposed the very developments which they were fostering, will help readers become more discerning regarding much of the left-wing political propaganda now extant.

“The Red Court” features the description of a strong Christian movement which began operations when American believers were driven underground. Some of the strategy might well be employed by Christians in 1952, to avert the revolution which according to Miss Vale has been planned in the secret councils of the internationalists.

Enlightened Christians can render an important service by placing copies of this book in the hands of friends who may not be fully aware of what is happening.

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Thus Gladys Vogel describes her father, John Vogel.

Dr. A. T. Pierson made literary history a generation ago when he wrote his famous “George Muller of Bristol” ... in which he pulled together the strands of George Muller's story of conducting orphanage work on a faith basis.

The volume now under consideration is, in some respects, even more remarkable — although comparison is difficult since the two works are far from being identical in nature. They have a common denominator, however, in the sense that both tell factual stories about orphanages, operated along faith lines.

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The Muller book contains the marvelous record of the orphanage at Bristol, England. The story from the “Hills of Kentucky” concerns the Galilean Children's Home, located fourteen miles from the town of Corbin. This narrative, too, is a spiritual history, a saga of faith, and a chronicle of answered prayer. It is also a human interest story of unsurpassable fascination.

John Vogel was born in Illinois in the year 1909. After attending college and Bible school, he became a preacher and home missionary to the mountain

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people of Kentucky. Four years later an unwanted baby, of criminal parentage, was thrust upon him. This became God's means of launching him in the strange and wonderful ministry which has now come to maturity.

For reasons known to those who understand Satan's power, feelings of suspicion and animosity formed in the minds of some of the mountaineers. A few chapter titles are indicative of the conditions which developed:

"Two Murder Plots Fail," "Preacher Vogel's Did All the Preachin' He'll Ever Do," "Such Ingratitude!" "Suspicion Grows and Trouble Starts."

The book, a thick tome, is replete with instances of answered prayer and providential care. (And Mr. Vogel very evidently did *not* pen the record for his own glory.)

It contains a surprising total of 72 chapters — short, dynamic, graphic ... in addition to numerous drawings and photographs reproduced by the most up-to-date methods known in book making. Every paragraph is to the point and contains something of interest.

The actual thought content of the book is on the adult level, and yet the choice of words is sufficiently simple that parents will find the narrative adaptable for reading to children.

We have before us an ideal Christ-mas present for both young people and adults.

The Galilean Children's Home enjoyed nationwide recognition in October, 1948, when an article entitled "Kentucky Samaritan," appeared in the *Saturday Evening Post*.

THE FRUIT OF THE SYCAMORE TREE

By Dr. J. Vernon McGee ...
Van Kampen Press, 81 pages,
cloth binding, price \$1.00.

DR. MCGEE, the Pastor of a large Los Angeles Church, uses a conversational style in preaching and writing which attracts and welds attention to his words. His sermons are down to

earth. They strike close to home. The present volume contains five pulpit masterpieces.

The first discourse, "The Fruit of the Sycamore Tree," uncovers new and different lessons from the winsome Bible story of little Zacchaeus. A singularly enlightening harmony of the Biblical truths of "grace" and "works" is presented.

"The Mystery of the Upper Room" (sermon number two) portrays the hopelessness of outward conditions as Christ's disciples stood on the threshold of His rejection and crucifixion. His words to them, "Let not your heart be troubled: ye believe in God, believe also in me," will become increasingly precious to many readers.

Sermon number three bears the title, "The Offense of the Cross." Common-place uses to which Christ's Cross is often put are contrasted with the true spiritual meaning of Calvary's tragedy. Three ways in which the real import of the Cross offends the average man are delineated. Only a genuine believer can appreciate its true significance.

In the fourth message, "America Needs a Declaration of Independence," the Author presents an illuminating sketch of the political, moral, and spiritual degeneration of certain ancient kingdoms. The parallelism between that declension and America's current deterioration is movingly depicted. A remedy is presented.

The final address is entitled, "The Greatest Sin in All the World." The opening sentences are arresting and serve like a window through which to see the contents as a whole:

"The accusation is often made that the present day pulpit is weak and uncertain. If the charge is true (and it is), it is because the pulpit is reluctant to grapple with the great issues of life. This hesitancy is born of a desire to escape criticism, and it is a dread of becoming offensive to the finer sensibilities. More often it is due to a cowardly fear to face the raw realities of life and to wrestle with the leviathan of living issues. The pulpit quotes poetry and sprinkles rose water.

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life stripped of its niceties. These instruments for reaching and teaching the masses 'take the gloves off' and dig into the problems men face daily. As a result, these agencies are more potent and effective in molding the thoughts of folk."

Thereupon, Dr. McGee unmasks what he conceives to be the most heinous sin of society ... and again, a remedy is suggested.

Persons possessing an appetite for powerful preaching will find in this book messages that meet their highest expectations.

INDIAN DRUMS AND BROKEN ARROWS

By Rev. Craig Massey ...
Zondervan Publishing House,
153 pages, cloth binding, price
\$2.00.

WAGON TRAINS, perilous trails through unfamiliar forests, war, Indians, Indian scouts — these are a few ingredients of the book which received First Prize in Zondervan's \$1000 Juvenile Christian Fiction Contest. It is well organized, skillfully written and certain to hold the interest of every teenager in whose hands it is placed. Mr. Massey has produced something unique in the orbit of Christian fiction.

The story takes place during the exciting times of the Revolutionary War. Sixteen-year-old Jeff Lockwood, the main character, plays an astonishing role in Indian fighting. History comes to life under the Author's talented touch.

Jeff's exciting experience started with a trip to the West in search of his father, who more than a year earlier had gone to Fort Stanwix — and "not a word had been heard from him since." In seeking transportation, the young man inadvertently became involved with a treacherous, compromising fellow who was in league with both the English and the Indians.

The book contains a gripping Christian message, woven into the story in a way that makes it belong there, ra-

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ther than being just "tacked on."

Jeff is portrayed as a real Christian. The way he lives and speaks his testimony for Christ will leave a lasting impression on every youthful reader.

Though fictional, "Indian Drums and Broken Arrows" has an authentic historical background which presents an accurate picture of what it meant for a young man to live for Christ in those days.

The outcome of Jeff's search for his father and his ultimate decision to take the Gospel to the very Indians, with whom he had participated in bloody battles, carries the reader along to an exciting and action-packed climax.

"You will find spine-tingling adventure and something new and completely different in juvenile fiction," says one reviewer ... and this definitely is true!

HOW TO LIVE WITH YOURSELF

By Merv Rosell ... Van Kampen Press, 80 pages, cloth bound, price \$1.00.

EVANGELIST ROSELL travels from city to city conducting revival campaigns, speaking to large audiences, pressing the claims of the Gospel. The style of preaching that has made him a well known soul winner is reflected in these pages.

The book gained its title from the subject of the opening sermon. There are six in the series. A few quotations from the second message, "How to Conquer Your Fears," will illustrate the Rosell technique for making everyday matters serve a Gospel purpose.

"I think the greatest fear in the world is the fear of people. Are you ever afraid of people? ...

"My little girl at seven years of age came home from school with her sweater sleeves pushed up around her elbows. I said, 'Honey, it's below zero. Pull your sleeves down!'

"But, Daddy, all the girls have them up."

"I don't care if they do. Pull them down!"

"But," she said, 'Daddy, all the girls wear their sweaters up like that.'

"I said, 'Pull them down!'

"She looked at me with a pained expression in her eye and said, 'But, Daddy, you don't understand. All the girls have them up!'

"I said, 'But, honey, you don't understand.

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You will die of pneumonia unless you pull them down. Get them down! Now."

"O.K., Daddy, all right, O.K.' ... I know what she did when she got back to school — pushed them up again! Sure she did!

"Here is a little seven-year-old child beginning in a society of the freest nation in the world, but she is not free. And that little tot as she grows older is increasingly bound. If the girls wear one brown shoe and one black one she wears them like that. If they button their sweaters in the back, she buttons hers in the back. If they want their hats off the face, she has her hat off the face. They wear bangs, she wears bangs.

"You say, 'Merv, why do people do like that?' The answer is one word, fear.

"The only known cure for fear is faith. Morale is that strangely wonderful essence of life born in faith. If we are to build morale in our beloved America, it must be constructed on the bedrock of the faith of our fathers ... Fear kills faith but faith conquers fear."

The sermon titles of the other chapters are as follows: "How to Know God's Plan for Your Life," "How to Escape the Guilt Complex," "How to Live Victoriously," "How to Anchor Your Faith," "How to Build a Successful Christian Home."

PROBLEMS OF MODERN YOUTH

By Rev. & Mrs. W. A. Deal ... Deal Publications, 160 pages, art covers, price \$1.25.

THIS IS a book of solutions for perplexing problems which face modern youth. The Character Problem, the Crime Problem, Educational Problem, Social Problem, Courtship and Marriage Problem, Vocational Problem, Religious Problem and other problems!

All are analyzed, digested, dissected, torn apart and put together again, according to an idealistic formula that will appeal to the heart and mind of

every young person who is willing to think seriously.

The Authors have had wide experience in the field of which this volume treats. They know young people — their dreams and dangers, vices and virtues, incident to the abnormal times in which we live.

This definitely is *not* a negative book of adverse criticism. Quite the opposite is the case. Its approach is constructive. Well-meaning reformers sometimes propagate the evils they mean to remedy by advertising them. The Deals refuse to deal in slime. Their chief concern is to point a way up and out.

On building Character, we read: "Resistance to evil develops soul muscle. In the West Indies, I once saw hardwood trees used for making important parts of boats and yachts. Being very hard and strong, they are sometimes called 'ironwood.' These trees have developed this strength by resisting heavy winds. The same principle obtains in Character development. Resistance to evil produces strength and stamina.

"The bumps, reverses, adversities, knocks, disappointments and hardships of life often contribute to strong character, if taken right. They tend to develop in one a higher ratio of moral and spiritual stability. Remember what Jeremiah said: 'It is good for a man that he bear the yoke in his youth.'

This reviewer concurs with Harold K. Sheets, a specialist in youth matters, who says: "Almost every chapter of 'Problems of Modern Youth' draws from the best thought of the ages touching upon the vital themes of the book, enriching the contents and adding greatly to the appeal."



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SUNDAY SCHOOL

LESSON NUMBER ONE

November 16, 1952
TWELVE WITNESSES
COMMISSIONED
Matthew, Chapter 10

MEMORY TEXT: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Matthew 10:39.

(1) THE KEY WORD OF THE LESSON IS "PREACH."

The emphasis of today's lesson is on preaching — the most important of all tasks. New Testament Scripture places special responsibilities upon those who deal in the destiny of eternity-bound souls. The man behind the pulpit desk has obligations known to no other vocation in life.

Spurgeon once said, if God should call his son to the ministry, it would be a disappointment to see him come down to the level of a king.

Those who occupy the ministerial office are held in strict account for their behavior. Their call must be clear. Their consecration complete. Their passion for souls evident. Their conduct exemplary. Their preparation the best possible.

The relation of the preacher to those who wait upon his ministry is that of a shepherd to a flock. Hirelings are condemned. "The hireling ... careth not for the sheep." John 10:13.

Many modern pulpits are being desecrated by hirelings who preach "another (false) gospel." Galatians 1:6. No crime equals that of the man, standing between souls and eternity, betraying their faith in eternal verities that determine destiny.

Christ's instructions to His disciples are divided into three distinct parts.

First, verses 5 to 15, recorded in the chapter under consideration, contained directions for the temporary mission then being launched, with respect to places, work at hand, messages to bear and modes of travel.

Second, verses 16 to 23 contained directions of no such limited or tem-

porary nature, but opened out into permanent exercise of the Gospel ministry.

Third, verses 24 to 42 contained orders for the preaching of the Gospel in every age.

(2) THE KEY VERSE IS MATTHEW 10:38.

"And he that taketh not his cross, and followeth after me, is not worthy of me."

The ministry mapped was predicated upon self-crucifixion. Self centered men could not carry out such a commission. If controlled by desires for personal comfort, material possessions or worldly pleasures, they would not be able to bear the physical, mental, social and other burdens entailed by service to Christ.

Since Satan is the god of this world, those who live for Christ and serve Him may anticipate hardships. All who seek to do good become candidates for difficult and trying experiences. Instead of public acclaim, they may expect vilification.

Religionists even called the divine Saviour Beelzebub. If the Lord of glory was persecuted and stigmatized, have we any right to complain? "The disciple is not above his master."

"Behold, I send you forth as shep in the midst of wolves." This serves to remind us that, "the blood of martyrs is the seed of the Church." The Cause of Christ is worth suffering for!

(3) THE KEY FACT: CHRIST IDENTIFIES HIMSELF WITH HIS FOLLOWERS.

Verse 40 of the lesson shows that our Lord is proud to associate Himself

with those who bear His name. "He that receiveth you receiveth me."

A lady of social prominence in her community came under the influence of the Gospel and was soundly converted. She promptly renounced the old life and its revelries. Liquor, cards and dancing were abandoned. Her new life brought new interests.

Members of the old crowd were sure that she had "gone crazy over religion" and decided to try and save her. A trap was set. She was prevailed upon to join a group of former friends for an evening ... during which she was subjected to all manner of cutting remarks, insults and indignities.

After excusing herself, the person accompanying her said: "You suffered beautifully." To which the new convert replied: "There were two of us!" No Christian walks alone. "The Lord stood by him." Acts 23:11.

LESSON NUMBER TWO

November 23, 1952
JESUS OFFERS A PRAYER
OF THANKS
Matthew, Chapter 11

MEMORY TEXT: "It pleased God by the foolishness of preaching to save them that believe." I Corinthians 1:21.

(1) THE KEY WORD OF THE LESSON IS "ANSWERED."

The chapter that comprises today's lesson opens with a tragic and pathetic picture of John the Baptist under arrest ... in a castle prison cell, near the southern extremity of Herod's dominions, adjacent to the Dead Sea.

Six Herods are mentioned in the New Testament. John's persecutor was *Herod Antipas*. The People's Bible Encyclopedia describes him as "sly, ambitious, luxurious, a wily sneak. His administration was characterized throughout with cunning and crime, intensely selfish and utterly destitute of principle." Luke quotes Christ as calling him a "fox." Luke 13:32.

John released thunderbolts of denunciation against this monster of vice, say-

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ing among other things: "It is not lawful for thee to have thy brother's wife." Mark's account says: "Herod feared John." But Bengel remarks: "John feared not Herod."

While languishing under extreme pressure, awaiting execution, John had a pitiful mental lapse. His flesh quivered. Doubts assailed him. He sent messengers to ask the Christ: "Art thou he that should come, or do we look for another?"

They returned with a wonderful report of miracles, which the Master submitted as credentials, authenticating His deity. Tell John the blind, lame, lepers and deaf are healed, the dead are raised, the Gospel is preached! The following words were spoken in great tenderness: "Blessed is he, whosoever shall not be offended in me."

Thereupon, Jesus stepped forward and addressed a multitude in John's defense, as reported in verses 7 to 19 in the chapter now being studied. We read that *Jesus Answered!*

He pleaded John's case. And He will plead *your* case before the Throne. In the language of the Apostles' Creed, "He sitteth on the right hand of God the Father Almighty." See Hebrews 4:15.

How Jesus felt, or what He said, on receiving the sad news of John's execution, is not recorded. We are reminded that "Jesus wept" while standing at the grave of His friend Lazarus. There remains little doubt that He received the intelligence regarding John with deep emotion.

(2) THE KEY VERSE IS MATTHEW 11:25.

"I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Let it be noted that our Lord sets an example by beginning this important prayer with thanksgiving. Acknowledgment of divine beneficence helps place one on praying ground. Attention should be focused upon the word "revealed."

The Son is in deepest communion with His Father. They are speaking heart to heart. The disciples are permitted to listen. God is *revealed*, and cannot be discovered. No amount of

mental exertion can bring one into experiential relationship with Him.

Wise and prudent people, depending upon their own wisdom, cannot *know* Him. They must become babe-like, conscious of inability to lift themselves to spiritual levels by tugging at their human bootstraps.

The term "wise" is used to describe those who rely upon speculative and philosophical attainments. "Prudent" refers to those who are shrewd, clever and sharp witted in worldly matters. Neither group inherently possesses anything to help them along the path of spiritual attainment.

(3) THE KEY FACT: CHRIST LOVES THE LOWLY IN HEART.

"I am meek and lowly (without self and without pride)," said the Christ. "Take my yoke upon you, and learn of me; and you shall find rest unto your souls."

The picture is of oxen, wearing heavy collars, their necks buried in yokes, pulling a load. This is life with its wearisome burdens, in a groaning world. *But Christ wishes to yoke Himself with us . . . and pull with us!*

His presence, manifested by the Holy Spirit, turns burdens into blessing, pain into praise, and tears into telescopes through which to see the beauties of heaven. He promises rest, soul rest — a quiet and placid atmosphere within, regardless of the storms and vicissitudes that beset us on the outside.

LESSON NUMBER THREE

November 30, 1952

HUMAN WELFARE IS
PARAMOUNT

Matthew, Chapter 12

MEMORY TEXT: "He that doeth good is of God; but he that doeth evil has not seen God." III John 11.

(1) THE KEY WORD OF THE LESSON IS "LAWFUL."

Today's lesson opens with Christ and the disciples on a preaching mission involving travel. They were walking through a corn field on the Sabbath. Being hungry, they plucked a few ears of corn for food. A careful reading of the text shows that the act was dictated by necessity, resulting from shortness of provisions.

Jewish leaders, who were already eyeing the Saviour with jealousy, issued a sharp protest, charging violation of the Sabbath. They were given a patient answer, which included a sufficient number of precedents to satisfy them — had they been sincere! In reality, their protest was a pretext.

David had eaten shewbread in the tabernacle. See II Samuel 21:1-6. Priests had "profaned the sabbath" when emergencies arose. The temple (Christ's body) then deriving nourishment from the ears of corn, was "greater" and more important than the temple where the priests handled ceremonial matters.

A short time later the group encountered a man with a hand disabled by paralysis. Here was a clear example of one needing help which the Great Physician alone could administer. He turned and interrogated those who were dogging His steps, trying to find something to use against Him.

They could give no objection, but after the miracle was performed "held a council against him, how they might destroy him." This is the first explicit mention of murderous designs on the part of Jewish leaders against our Lord.

Mark's account explains how they immediately made a deal with a political group called the Herodians, supporters of Herod's dynasty, created by Caesar. Investigators were placed on Christ's trail as part of a plot to build up a case for His destruction. All of which, to their depraved minds, was very "lawful."

(2) THE KEY VERSE IS MATTHEW 12:31.



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"Blasphemy against the Holy Ghost shall not be forgiven unto men."

The Pharisees made the outrageous charge that Christ was Satan's instrument, and cast out devils by the power of Beelzebub — a taunting, insulting word which meant a god of flies and dung. Their position was shown to be utterly untenable. This was followed by one of the most profound and enigmatic statements ever to fall from Christ's lips in the days of His flesh.

It deals with what is known as the Unpardonable Sin — namely, ascribing to Satan the works of the Holy Spirit.

The word "blasphemy" signifies slander or vituperation directed against God. Those who engage in this aggravated form of sin are, according to the interpretation of best Biblical scholarship, in danger of crossing the deadline. Mark quotes Christ as using even stronger language ... "hath never forgiveness, but is in danger of eternal damnation."

Why does blasphemy against the Son appear pardonable, but not the Holy Ghost? Assuredly not because greater sanctity is attached to one Person than the other. This fact narrows the problem.

The words of the Key Verse were spoken in the present tense, at a time when our Lord's work on earth was yet unfinished. Slandering the same Person after the blaze of glory which the Holy Ghost was soon to throw around His claims, would involve a different situation. This would be slander with eyes open.

To blaspheme Christ in the former condition (when even the apostles at times stumbled) left critics still open to possible conviction on fuller light. But to blaspheme Him in the latter condition would be to hate the light the clearer it became, and willfully shut it out — which would, of course, preclude salvation.

(3) THE KEY FACT: TRUE RELIGION PLACES A PREMIUM ON HELPFULNESS.

The humanitarian aspect of Christianity runs like a golden thread through the lesson today. Despite opposition, the Master "went about doing good." We lack His capacities for bringing blessing to others, but should strive on our level, and to the best of our ability, to emulate the example that He left us.

Religious profession and ceremonial

observances should be an incentive, not a deterrent, to the discharge of moral duties. Turning again to Mark's account, we find that he quotes Christ as saying: "The sabbath was made for man, and not man for the sabbath."

LESSON NUMBER FOUR

December 7, 1952

LESSONS TAUGHT BY THE GREAT TEACHER

Matthew, Chapter 13

MEMORY TEXT: "Whence hath this man this wisdom, and these mighty works?" Matthew 13:54.

(1) THE KEY WORD OF THE LESSON IS "KINGDOM."

Matthew thirteen has been called, "The great story-telling chapter of the Bible." It contains seven masterful and meaningful illustrations from the lips of the greatest of all teachers. Some of the deepest truths dealing with time and eternity that the human mind is capable of receiving are here recorded.

Nothing in human language can be compared with the parables of our Lord for simplicity, grace, fulness and variety of teaching. They are adapted to all classes of people, being understood by each according to the measure of his spiritual capacity.

Jesus used a boat for a pulpit and addressed a multitude along the water's edge. He spoke of farmers, wheat, weeds, a mustard tree, leavening, hidden treasure in a field, a pearl of unique value and a fish net. While His words were understandable by everyone, their underlying meaning escaped many. Some failed completely to grasp the objective toward which He was driving. Nevertheless they stayed with Him, for somehow they knew that this Man was different from all other speakers.

What is meant by the term "Kingdom of Heaven," around which we find each of the seven parables woven?

It simply means the rule of heaven with regard to our earth ... or God's over-all program of the ages, one segment of which has to do with the present Church age. The complete unfolding of the Kingdom will extend into

"ages to come."

David prophesied years in advance that the Son of God would use parables as language vehicles for conveying eternal truths: "I will open my mouth in a parable." Psalm 78:2. Jesus regarded events transpiring that day by the water's edge as the fulfillment of this prophecy. See Matthew 13:35.

(2) THE KEY VERSE IS MATTHEW 13:11.

"It is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given."

Christ's parables produced two different kinds of reactions among His hearers. They served both to reveal and conceal. Those who were enlightened derived eternal benefit ... while those insensible to spiritual things heard only so many tales and gained mere temporary entertainment.

Let it be noted that He did not begin the use of parables until after Jews called Him the vile name of last Sunday's lesson, when His miracles were malignantly ascribed to Satan. These people had eyes but they could not see, and ears but they could not hear. "And in them is fulfilled the prophecy of Esaias." Matthew 13:14.

(3) THE KEY FACT: CHRISTIANS SHOULD STUDY THE KINGDOM PARABLES.

Collectively the seven parables describe Gospel results during the present age, the time of seed-sowing which began with Christ's personal ministry, scheduled to end with the "harvest" (verse 39). The net result is mingled tares and wheat, good fish and bad, in the sphere of Christian profession.

1. In the parable of the sower, four different receptions are accorded the word. However faithful the preacher, or pure his message, the effect depends upon the state of the hearers' hearts.

2. In the parable of the wheat and tares, noxious weeds (hypocrites and false brethren) grow up in the territory of the visible Church.

3. In the parable of the mustard tree, the tremendous growth of the Kingdom is anticipated. The hot, fiery vigor of the seeds attract birds to its branches, which symbolize false and heretical teachings invading the precincts of the Church.

4. In the parable of the leaven, the inward strength of the Kingdom is portrayed, even as the mustard tree depicted its outward expansion.

5. In the parable of the hidden treas-

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ure, the priceless value of Kingdom blessings is suggested, worth far more than the sacrifices necessitated for placing one's self under their flow.

6. In the parable of the pearl, a merchant dealing in rare gems finally discovers one that surpasses all others. He sells all possessions, including his collection of pearls, in order to own the "pearl of great price" — admittance to Kingdom membership.

7. In the parable of the fish net, the Gospel is seen drawing in good and bad objects from the sea of humanity. Sorting is necessary. Some accept the message superficially, outwardly, sincerely. Others genuinely, inwardly, and conscientiously.

"Who hath ears to hear let him hear." Matthew 13:9.

LESSON NUMBER FIVE

December 14, 1952

CHRIST CURES FEAR

Matthew, Chapter 14

MEMORY TEXT: "But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Matthew 14:27.

(1) THE KEY WORD OF THE LESSON IS "CHEER."

The chapter before us contains three well known incidents — the beheading of John the Baptist, the feeding of the five thousand and Christ walking on the waves.

A few Sundays ago, the lesson dealt with the mental and emotional struggles of John the Baptist, languishing in prison, within sight of the executioner's block. Today we come to a record of the tragic death of this mighty man of God who had earlier served as harbinger for the Saviour.

Herod Antipas, Governor of Galilee, the one responsible for the murder, imagined that Jesus was John resurrected from the dead. Reports of miracles reaching the palace frightened him. He would have also ordered Christ's death but "he feared the multitude."

"The murdered prophet haunted Herod's guilty breast like a spectre, and seemed to him alive again and clothed with unearthly powers in the person of Jesus," Jamieson, Fausset & Brown Commentary.

"When Jesus heard of it, he departed thence by ship into a desert place."

Possibly to avoid some apprehended consequences to Himself, arising from the Baptist's death ... but more likely to give vent to tears and overflowing emotions because of what had happened.

A multitude of people heard of His whereabouts and sought Him out. As always, He was moved with compassion and began at once teaching and healing the sick.

The session was lengthy. Evening came on. The disciples knew the people were hungry and thought they should be sent away. Jesus amazed everyone present by multiplying five loaves and two fish into enough food for the throng.

In the language of today's Memory Text, it was characteristic of the Lord always to bring "good cheer."

Then, setting the stage for the next major event of this chapter, He instructed the disciples to precede Him by ship across the Lake of Gennesaret. He still wished to be alone, this time out on what appeared to be a placid body of water, but a storm soon came up!

(2) THE KEY VERSE IS MATTHEW 14:25.

"And in the fourth watch of the night Jesus went unto them, walking on the sea."

The Roman government divided nights into four military watches. The fourth, and last, was the darkest and the coldest (3:00 A.M. to 6:00 A.M.). It was during this period that a sudden gale lashed the frail boat in which the disciples were sleeping, threatening to cause cruel loss of life.

(3) THE KEY FACT: JESUS RESPONDS TO THOSE WHO CALL.

Jesus started toward the boat, doing something never before done in the history of the human race — walking on water! When the disciples, already harassed by the turbulent waves, saw Him, they were terrified. They cried out in fear. "Be of good cheer; it is I; be not afraid," Jesus said.

No matter the storm ... no matter how dark or cold the hour ... Jesus is there to speak peace to troubled waters, and troubled souls.

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"H" HOUR IS APPROACHING

A Personal Testimony

AT THE AGE of sixteen I was appointed to lead a small Sunday School. But I am sorry to say, although I was born in a religious home of God-fearing Christian parents and the leader of that Sunday School, that didn't make me a Christian.

I felt an urge to attend a missionary training school in New York, where after three years I graduated. But that didn't make me a Christian.

I later joined up with a band of home missionaries and traveled for six years, living in suitcases, having our own advance man arrange appointments in churches. We reached a great many people, by careful estimate audiences numbering a quarter of a million; and others over the air. But that didn't make me a Christian.

You say, "Out preaching to others and yourself in need of saving and keeping grace?" "Yes." And I am convinced there are many others in the same condition that I was in at that time — unconverted church members and unconverted preachers who will miss heaven. Read the first chapter of the Book of Romans, the sixteenth to twenty-fifth verses.

Whenever anything went wrong or my pride was hurt, or I could not have my own way or someone crossed me, rebellion and anger rose up in me. My heart would seem to fill with murder. I thought about this and it showed me my actual condition.

One Sunday morning, I drifted into a little church where a preacher was making an earnest plea. He said: "God wants us all to be happy, but there's only one place where we can find real peace and heart rest, and that's not by trying to reform ourselves. If we could do that, it wouldn't last anyway. But by looking to the crucified Christ and being willing to do His will, we can be victorious over self. God not only promises heart rest; He guarantees it."

I did not have this inward tranquility, and I realized no price would be too great to pay for it. If there is one thing in the world we all want, it is to be happy.

I decided to take the preacher's advice. I went to my room, fell on my knees and began looking to the crucified Christ. The meaning of Calvary flooded my soul. I began to understand

the meaning of free grace for the first time.

A prayer took form in my heart and I said: "Lord, can't you give me a clean heart?"

And the Lord seemed to be silently answering back: "In view of what it cost Me to save you and other sinners, if I save you, will you point others to Me so they too can be saved?"

I said: "Yes, as long as You give me the breath I will try, by my influence as well as my words, although I may never be able to really speak well — yet with your help I can be like a signboard pointing the right way home."

There was nothing abnormal about the experience that I had on my knees. My eyes were closed in prayer, but I seemed to see a stream of blood pouring from above and the sins of my past rose and disappeared as though a chemical had dissolved the stains. This washing and dissolving continued until I realized for the first time in my life that I had a clean heart. I shall always remember that wonderful vision.

A few years later I became ill with a fever. I felt that I was dying. At 2 o'clock in the morning, friends sent for a doctor. This was satisfactory with me because I knew they wished to feel that they had done everything possible. I expected death to overtake me before the doctor could arrive.

In due time he came. It was a crisis moment, both in my physical body and spiritual experience. I made a covenant with God on what, from all physical appearances, appeared to be my death bed. A desire came over me to speak

to someone about the Saviour as my last deed before leaving the body.

I could hardly speak. With great effort, my voice being only a little more than a whisper, I said: "Doctor, do you mind if I ask you a personal question?" "No." "Are you saved? Are you a Christian?"

His answer was "Yes."

Almost anyone can answer such a question in the affirmative. They will say, "Do you think I am a heathen?" So I pressed the matter: "Doctor, do you mind telling me why you think you are a Christian?"

While in the act of preparing a sedative he proceeded to explain that he too possessed a Christian experience. No two experiences with the Lord are entirely alike. But in one way, they are the same.

It means forsaking one's pride, humbling one's self, looking to the Lord and putting His will uppermost. I took the sedative, closed my eyes and doubted if I would ever regain consciousness. Friends said there was a smile on my face. Why? Because my sins had been forgiven.

I wish to emphasize that it is worth more in a time like that to know your sins are washed away, than to own the whole world. How sad for one to leave the body knowing only the god of worldly possessions!

To summarize this testimony, I would like to say it is not enough merely to have your name on a church role. The more important question is whether or not your name is written in the Book of Life. This is accomplished by putting your trust in the Lord Jesus Christ instead of yourself . . . by having faith in what He accomplished on Calvary.

Victory comes not through our works or anything we can do, but through Him who loved us and was judged for sin in our stead.

The plan of salvation is as simple as A B C.

The A is found in Romans 3:23, "All have sinned."

The B is found in John 1:29, "Behold the Lamb of God which taketh away the sin of the world."

The C is found in I John 1:9, "Confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

And an "H" hour is approaching for everyone. Will it be Heaven or Hell?

—Gene Boutelle
Fox Lake, Wisconsin

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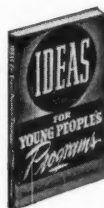
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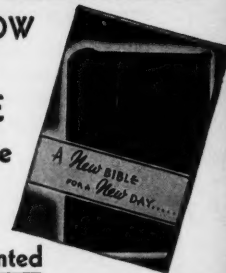
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